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FUNDAMENTAL THOUGHTS IN RERUM NOVARUM

I.

THE answer to the question asked at the conclusion of the previous article (July-August, 1951, p. 116) is this: The encyclical *Rerum novarum* did not expressly endorse or condemn any of the various Catholic schools of social thought nor any of the factions of the Catholic social movement. Instead, it re-affirmed the traditional social doctrines of the Church, applying them, in a general way, to the new social problems of the time.

It is true, though, that when the encyclical appeared, not a few spokesmen of the disputing groups were quick in pointing out certain of its phrases and passages as supposedly vindicating their own point of view. Pope Leo XIII, however, never identified himself with any of those particular lines of thought, not even when they were identical with the teachings of his labor encyclical. This must, of course, not be interpreted to mean that Leo took no interest in the controversy or that he ignored the divergent views. On the contrary, the encyclical clearly makes it a point to define the position of the Church relative to the "doctrinal" issues concerned. Yet there can be no doubt that the primary concern of the author of the encyclical was to answer the practical questions arising from the then prevailing "conditions of the working classes." Still, no attempt is made to relieve the individual Catholic of his personal responsibility and of his duty to make his own prudent decisions in the face of concrete problems. *Rerum novarum* erects the signposts, as it were, pointing out the general direction, but it does not propose to advise us with regard to the policies that may be needful or desirable in a specific situation.¹⁾

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Conference is perfectly right in stressing the point that *Rerum novarum* "was important principally as the precursor of *Quadragesimo anno*" (*SOCIAL ORDER*, May, 1951, p. 196a). Leo XIII, obviously, did not intend to propose, much less to outline, a reorganization of the social economy. There is no sense in presenting flood victims in immediate danger of losing life and possessions with a blueprint of post-flood reconstruction plans. Similarly, in 1891, workers would have received little encouragement from an industrial council plan or some similar program of social reform. Besides, there was no hope whatsoever that the statesmen and businessmen of the time, captivated as they were by the seeming successes of the policy of *laissez faire*, would have as much as taken notice of such reform proposals. "The 'idols of Liberalism,'" as Father Higgins rightly pointed out (*ibid.*), "had to be overturned before the more fully developed program of 'reconstructing social order' . . . could be successfully launched." Unbelievable as it may seem to the present generation, there was even need to prove to some if not the very existence so at least the seriousness of the social question. *Rerum novarum*, thus, undertook to determine the nature of the ills of modern society, to trace their causes, to point out the necessity and urgency of a solution, to identify the problems which called for immediate action, and to indicate the proper remedies for the social ills in question.

* * *

An outline of the encyclical shows that this document consists of four parts: a brief introduction; a chapter dealing with false teachings regarding the solution of the social question, particularly with the socialist heresy; another chapter developing the true, Christian solution, and finally, a brief conclusion. It is significant that the Pope starts out with the thought that the modern

¹⁾ Cf. What the Encyclicals Do Not Teach, *Social Justice Review*, May, 1941, pp. 43-45

social evils have their root-cause in the division of society into the "masters" of the means of production, i.e., the propertied classes (*locupletes*), on the one hand, and the proletariat, the class of propertyless wage-earners, on the other. It is strange that practically all translations avoid the term "proletariat," even though the Pope himself uses throughout the encyclical such terms as *proletarios* (*proletariis*), *ordinis proletariorum*, *proletariorum conditionem*, etc. and only rarely speaks of the indigent and the worker. He could have availed himself throughout of such terms as *operarius*, *mercenarius*, *opifex*, *pauper*; that he did not do so, but chose *proletarios* instead, can hardly be a mere accident. The striking resemblance between the proletariat of ancient Roman history and the working class of our own day has caused such Catholic social thinkers as Franz von Baader and J. M. von Radowitz, long before Karl Marx, to apply the term to the modern wage earner.²⁾ The fact that ever since the publication of the *Communist Manifesto* (1848) it has been used as a catchword in Marxian propaganda did not prevent Pope Pius XI from making frequent use of the term in *Quadragesima anno*. There were wage earners even before the advent of capitalism, but there was not, as there is now, a class of workmen who, lacking productive property, must try to sell their labor power for a wage.³⁾ Leo XIII is fully aware of the fact that it is not wage labor as such that had given rise to the modern social question, but the rift in society, its division into two hostile classes. Right in the introduction he lists what he calls the "unmistakable elements" of the present social conflict: progressive industrialization, technological advances, the fundamental change in the social relations between employer and employee, the accumulation of enormous fortunes in the hands of a few and the simultaneous impoverishment of the masses, the growing realization of the workers that they have certain specific interests in common, their consequent and increasingly successful endeavors to make themselves effective through organization,⁴⁾ and last but not least, a general moral deterioration. It is indeed, as Paul Jostock has pointed out, noteworthy that the Pope lists the institutional changes in the first place and mentions the decline of morals in the last, thus

indicating that the social question cannot be explained in ethical and religious terms only, just as it cannot be solved exclusively through moral betterment.⁵⁾

There is no simple cure-all for the ills of society. Leo XIII is far from underestimating the complexities of the social question. He does not content himself with urging a change of heart. To deal with the social question, he tells us, "is not easy, nor is it free from danger." And yet, there is no doubt in his mind, "that a solution must be found, and quickly found, for the misery and wretchedness which press so unjustly at this moment on the large majority of the very poor." (no. 1)* Ever since the abolition of the guilds and the secularization of public life, the Pope goes on to say, "workingmen have been given over, isolated and defenseless, to the callousness of employers and the greed of unrestrained competition." Now "the hiring of labor⁶⁾ and the conduct of business are concentrated in the hands of a few, so that a small number of very rich men has been able to lay upon the masses a yoke little better than slavery itself." (no. 2)

Yet the remedies which socialism offers against these evils are as unsuitable as they are unjust. The Pope at once points out one of the most fundamental errors of socialists, namely that "they would . . . bring the State into a sphere that is not its own. . ." (no. 3) It seeks to deprive man of his rights and his dignity as a person. It tries to remedy the fact that the modern wage earner is propertyless by substituting common ownership for individual ownership, thus depriving the individual of the very safeguard and tool of his self-determination and autonomy.

Yet "every man," the Pope declares, "has by nature the right to possess property as his own." (no. 5) He wants it understood that this right, which is "prior to the formation of any state,"

⁵⁾ Jostock, Paul, *Die sozialen Rundschreiben, mit Erläuterungen*, Freiburg i. B., 1948, p. 10.

* The numbering is the permanent numeration given in the new Vatican Edition of R.N.

⁶⁾ The translation in J. Husslein, S.J., *The Christian Social Manifesto*, Milwaukee, 1931, p. 258, lets it appear as if Leo XIII condemns the wage contract just as he condemns usury and monopoly. The text reads in the original as follows: *huc accedunt et conductio operum et rerum omnium commercia fere in paucorum reducta potestatem*, while the translation reads: And to this (i.e., the evil practice of usury, FHM) must be added the custom of working by contract (!), and the concentration of so many branches of trade in the hands of a few." If this translation would be correct, it would indeed vindicate C. v. Vogelsang and his followers who considered the wage contract as such as morally objectionable. A comparison with the Latin text however shows the translation to be quite wrong and misleading.

²⁾ Cf. Schwer, W. and Müller, Franz, *Der deutsche Katholizismus im Zeitalter des Kapitalismus*, Augsburg, 1932, pp. 88 and 217.

³⁾ Cf. Briefs, Goetz, *The Proletariat*, New York, 1937, p. 24.

⁴⁾ *Ibid.*, pp. 50, 113, 117.

does not refer merely to the perishable means of subsistence but also and particularly to those durable goods without which man lacks material security and the means to make provisions for the future. Leo goes still further. He is not satisfied with private ownership of the means of consumption. Very eloquently he defends private property of the land, which, as a factor of production, he regards as ranking only second to labor. Later in the encyclical he expresses the hope that "if workmen can be encouraged to look forward to obtaining a share in the land, the result will be that the gulf between vast wealth and deep poverty will be bridged over, and the two classes will be brought nearer together." (no. 35) In stressing the right of the wage earner to acquire property, even productive property, Leo strikes at the very root of the proletarian misery, namely, the fact that the wages he actually earns rarely permit a worker to accumulate enough property to relieve him of the continued necessity of selling his labor power.

The Pope never tires of emphasizing that "man is older than the State" and that the domestic society, the family, is anterior both in idea and in fact to civil society "with rights and duties of its own, totally independent of the commonwealth." (no. 9) Thus the State may neither abolish nor absorb paternal authority. However, the Pope acknowledges, strictly in keeping with what is now called the principle of subsidiarity,

that "if a family finds itself in great difficulty, utterly friendless, and without prospect of help, it is right that extreme necessity be met by public aid." (no. 11) The same is true, "if within the walls of the household there occur grave disturbances of mutual rights." (*ibid.*) It appears like an answer to the present-day demands for Federal aid to education, when the Pope states that the socialists, "in setting aside the parent and introducing the providence of the State, act *against natural justice*," and threaten the very existence of family life." (*ibid.*)

After rejecting the teachings of socialism and, implicitly, of any brand of collectivism, the Pope proceeds to outline the principles of a Christian solution. To those who feel that all is needed is "enlightened" laws to change prevailing institutions and environment, he says: "let men try as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it." (no. 14) It sounds like a commentary to those modern aspirations to guarantee to all "freedom from want" and "freedom from fear," when the Pope warns "that freedom from sorrow and abundance of earthly riches are no guarantee of that beatitude that shall never end, but rather the contrary." (no. 18).

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A BELGIAN AUTHORITY ON MUTUAL AID

AS the April, 1951, issue of its series of monthly publications, the Popular Social Institute of Montreal, Canada, has published a study dealing with the basic concepts and the fundamental principles of "mutualism". The treatise, entitled *Health Insurance and Mutualism: the Ideological Basis of Mutual Services*, has for its author Canon Professor V. L. Heylen, the Treasurer-General (for Alms) of the National Alliance of Christian Mutual-Aid Societies of Belgium.¹⁾ While this study was written primarily

and especially for Belgian readers, it possesses, as the Canadian editor of the publications referred to points out, a universal value and it defends a cause in which every Catholic Canadian should be interested at the present time. The same applies, it would seem to us, to American Catholics.

The author of the study quite naturally begins with a brief account of the history of the mutual-aid movement in Belgium. Next, he discusses the essence of mutualism under the topics of its nature, its functions, its object, and its characteristics; all of which he examines from the standpoint

¹⁾ *Assurance-Maladie et Mutualité: La base idéologique des services mutualistes*. Institut Social Populaire, Avril 1951, No. 443, 32 pp.

of fundamental human values. It is in this light that the author depicts the mutualist movement, broadly conceived, as a genuine large "brotherhood" of individuals and of families in the Christian sense of former times, and as a genuine "popular action" in the sense of modern solidarism.

The third section of the study is an exposition of the guiding principle of mutualism, which must always be the preservation of its eminently human and essential qualities as an institution established on behalf of individuals and families. This conception of mutualism as a movement of the solidarity of popular forces with a view to providing security for the individual and the family is emphasized, by contrast, in the author's discussion of other conceptions of mutual-aid systems. With regard to these, the main criticism is against centralization and arbitrary unification, whether these ends be realized directly by State administration as such, or indirectly by State control and supervision through appointed agencies, or even by what the author calls a "professional organization", that is, an over-all unitary institution of mutual-aid services broken down according to groups of enterprise. Under any such system, furthermore, there is the danger that "two great social values"—the family and the workingman's private property—are diminished. The author refers with a kind of dread to the eventuality of a guardianship over families exercised by strangers. He also speaks of the false doctrine of considering the contributions or deductions from wages for social services (health and unemployment insurance, etc.) as collective property. Once a wage has been earned, it becomes the property of the workingman and his family as much as any other goods they may possess. Even wages withheld at the source are not to be considered as funds of the industrial community but as family funds of persons working in the same enterprise.

In the fourth and last part of his treatise the author discusses the special ideological basis of mutual services. This basis being significant in a fourfold sense, moral and religious as well as social and political, a "unitary" view is harmful. It is erroneous to consider mutual services too overly much from the administrative, economic, or technical point of view. There would be no surer way to destroy the family than to bring about a uniform planning for all its wants and its expenses, thus depriving it of independent thought and exercise of will. So too, social life and social ideology will both suffer from a ra-

tionalization which analyzes and mechanizes social services, which technically isolates them from social life as a whole. Christian social life, it is noted, has a mission of comprehension and of promotion; as such, it certainly can never dispense with ideas, it can not be organized on the basis of standardized formulas nor by persons who do not penetrate to the heart of problems, since such a system "de-personalizes" and "de-humanizes" institutions and their activities. There is always the struggle against two "barbarian giants": the "isms" of economics and technics, offsprings of materialism and adversaries of humanitarian concepts and of human-social forms of life.

It is in the concluding section of the treatise that we find a discussion of the moral and religious objections to a centralized or unitary organization of social services. Any such organization must be viewed critically from the standpoint of the Christian concept of life, which recognizes and protects natural values, in the name of human liberty, of the family, and of natural solidarity. If the pivot of important social services is lost, all the organisms will inevitably suffer from a considerable weakening and paralysis. History furnishes proof that the methods of regimentation have always been used as weapons against spirituality and against Christian concepts of life. Again, the method of regimentation, systematically applied in various segments of social life, will bring about an extreme mechanization and a laicization of life. The author does not claim that Christianity would perish as a result, but he does maintain that the separation in important segments between the spiritual and Christian concept of life, and life itself, which separation would result from the system criticized by him, will seriously damage the practice of Christian social doctrine.

The author argues forcefully for the autonomy of mutual-aid institutions. That will be a guaranty for the exercise of the moral, the social, and even the Christian influence on the part of officers who come in contact with the members. Independent, powerful, and influential popular organizations are indispensable for Christian life, especially in the case of simple people who, to a large extent, receive their concept of life from life itself. Without themselves engaging in proselytism, such organizations would nevertheless enable all segments of life to be enlightened by the spirit of the Gospel; they would, in a most normal and effective manner, propagate and encourage a Christian concept of life in matters

pertaining to security against risks, solidarity, right, charity, sickness, and the like. A people readily listens to organizations that have won its confidence, that defend and elevate it with its co-operation and consent. In matters of health or sickness, in prosperity or want, mutualism with its services remains the most faithful family institution of aid, of counsel, and of education.

On the other hand, if once such independent organizations were absorbed into a unitary system, it would be impossible to combat the spread of baneful ideas and immoral practices.²⁾ Given regimentation of social services, it is altogether illusory to suppose that the official personnel will limit their activities to their proper technical field when dealing with families in matters of health and sickness. Whether their services are social or medical, their manner of performing them, their attitudes, their ideas, and their advice—all these will surely influence family life. Even the free exercise of choosing medical institutions would be endangered under regimentation. This system, moreover, is believed by the author to be a powerful weapon against the very existence of free medical institutions and one that would bring about the progressive attainment of State medicine. Maintaining that the

arguments on behalf of an autonomous, free medical system are irrefutable, the author also asserts that independent mutual-aid services are the outposts in the defense of the freedom of medicine and hospitals. This view, he shows, is in accord with the position of the Church in that she claims for herself and for the faithful the right to establish institutions of charity and of aid under any form whatsoever. Moreover, Christian mutual-aid societies have received direct encouragement from the Holy See (and the Bishops of Belgium) in recognition of their role of charity and of an effective and profoundly Christian solidarity. Theirs is a unique position in the Christian community, so that even people of different opinion can also derive from them moral security.

The author's over-all conclusion regarding mutual-aid institutions of all kinds is boldly stated. In theory as well as in practice, most serious objections can be raised against a unitary or regimented organization of mutual-aid services. Even more, it can not be justified from the social and philosophical point of view, and least of all from the moral point of view when considered on the basis of the moral law pertaining to the ideologies and human concepts of life.

A. B. K.

ABUSED CHILDREN

(Conclusion)

I WAS told that a little girl formed one of the association of young sweepers, and at my request one of the boys went to fetch her.

She was a clean-washed little thing, with a pretty, expressive countenance, and each time she was asked a question she frowned, like a baby in its sleep, while thinking of the answer. In her ears she wore instead of rings loops of string, "which the doctor had put there because her sight was wrong." A cotton velvet bonnet, scarcely larger than the sun-shades worn at the sea-side, hung on her shoulders, leaving exposed her head, with the hair as rough as tow. Her green stuff

gown was hanging in tatters, with long three-cornered rents as large as penny kites, showing the grey lining underneath; and her mantle was separated into so many pieces, that it was only held together by the braiding at the edge.

As she conversed with me, she played with the strings of her bonnet, rolling them up as if curling them, on her singularly small and also singularly dirty fingers:

"I'll be fourteen, sir, a fortnight before next Christmas. I was born in Liquorpond-street, Gray's Inn-lane. Father come over from Ireland, and was a bricklayer. He had pains in his limbs and wasn't strong enough, so he give it over. He's dead now—been dead a long time, sir. I was a littler girl then than I am now, for I wasn't above eleven at that time. I lived with mother after father died. She used to sell things in the street—yes, sir, she was a coster. About a twelve

²⁾ The author points to Belgian experience with regimentation and some of its effects regarding matters pertaining to the family as an institution, such as transferring to a concubine the rights of the divorced legal spouse and of the children; immoral propaganda, favoring examination of sperm, artificial insemination, and sterilization, and contributions towards procuring abortion.

month after father's death, mother was taken bad with the cholera, and died. I then went along with both grandmother and grandfather, who was a porter in Newgate Market; I stopped there until I got a place as servant of all-work. I was only turned, just turned, eleven then. I worked along with a French lady and gentleman in Hatton Garden, who used to give me a shilling a-week and my tea. I used to go home to grandmother's to dinner every day. I hadn't to do any work, only just clean the room and nuss the child. It was a nice little thing. I couldn't understand what the French people used to say, but there was a boy working there, and he used to explain to me what they meant.

"I left them because they was going to a place called Italy—perhaps you may have heerd tell of it, sir. Well, I suppose they must have been Italians, but we calls everybody, whose talk we don't understand, French. I went back to grandmother's, but, after grandfather died, she couldn't keep me, and so I went out begging—she sent me. I carried lucifer-matches and stay-laces fust. I used to carry about a dozen laces, and perhaps I'd sell six out of them. I suppose I used to make about sixpence a-day, and I used to take it home to grandmother, who kept and fed me.

"At last, finding I didn't get much at begging, I thought I'd go crossing-sweeping. I saw other children doing it. I says to myself, 'I'll go and buy a broom,' and I spoke to another little girl, who was sweeping up Holborn, who told me what I was to do. 'But,' says she, 'don't come and cut up me.'

"I went fust to Holborn, near to home, at the end of Red Lion-street. Then I was frightened of the cabs and carriages, but I'd get there early, about eight o'clock, and sweep the crossing clean, and I'd stand at the side on the pavement, and speak to the gentlemen and ladies before they crossed.

"There was a couple of boys, sweepers at the same crossing before I went there. I went to them and asked if I might come and sweep there too, and they said Yes, if I would give them some of the halfpence I got. These was boys about as old as I was, and they said, if I earned sixpence, I was to give them twopence a-piece; but they never give nothink of theirs. I never took more than sixpence, and out of that I had to give fourpence, so that I did not do so well as with the laces.

"The crossings made my hands sore with the sweeping, and, as I got so little, I thought I'd try somewhere else. Then I got right down to the Fountings in Trafalgar-square, by the crossing at the statey on 'orseback. There were a good many boys and girls on that crossing at the time—five of them; so I went along with them. When I fust went they said, 'Here's another fresh 'un.' They come up to me and says, 'Are you going to sweep here?' and I says, 'Yes;' and they says, 'You mustn't come here, there's too many;' and I says, 'They're different ones every day,'—for they're not regular there, but shift about, sometimes one lot of boys and girls, and the next day another. They didn't say another word to me, and so I stopped.

"It's a capital crossing, but there's so many of us, it spiles it. I seldom gets more than sevenpence a-day, which I always takes home to grandmother.

"I've been on that crossing about three months. They always calls me Ellen, my regular name, and behaves very well to me. If I see anybody coming, I call them out as the boys does, and then they are mine.

"There's a boy and myself, and another strange girl, works on our side of the statey, and another lot of boys and girls on the other.

"I like Saturdays the best day of the week, because that's the time as gentlemen as has been at work has their money, and then they are more generous. I gets more then, perhaps ninepence, but not quite a shilling, on the Saturday.

"I've had a threepenny-bit to give to me, but never sixpence. It was a gentleman, and I should know him again. Ladies gives me less than gentlemen. I foller'em, saying, 'If you please, sir, give a poor girl a halfpenny;' but if the police are looking, I stop still.

"I never goes out on Sunday, but stops at home with grandmother. I don't stop out at nights like the boys, but I gets home by ten at latest."¹⁾

* * *

Child labor did not in our country assume the depth of infamy which characterized the employment of children in England. This was partly due to the reaction against the abuse of employing children in industry that had already gained influence when industrialism began to expand in our country. For years, however, we knew the

¹⁾ Loc. cit. London, 1861. Vol. 1. The London Street Folk. Pp. 505-507.

nine-year-old shouting "paper" at street corners, small boy boot-black in larger cities, the eight and the breaker-boys who picked slate out of anthracite coal rushing down an incline, and the little hands "gainfully" employed in cotton mills. It is not so long ago since Mrs. Van Vorst published her book on the "Cry of the Children", for which Senator Albert Beveridge supplied an, in more respects than one, interesting introduction.

Writing in 1908, the distinguished statesman declared, having convinced himself of the prevalence of child labor in the country: "The truth is that an army of American children, greater in number than the army of soldiers with which either Russia or Japan flooded Manchuria (in 1905) are daily marched to the mills, factories, and sweatshops here in America, and either killed outright or forever ruined." The twenty-three pages devoted by Senator Beveridge to the discussion of the problem, constitute a severe indictment of a policy which was rooted in the profit motive of "free enterprise" . . . To what kind of expedients enterprisers, unhampered by laws, would have recourse, the following statement by the at the time very influential Senator proves. He refers to "shipments of children being made under a boss from Tennessee to South Carolina." Adding: "Think of that! Little children from

seven to fourteen years of age *shipped* like cattle or hogs from a State that has a good child labor law, into a State that has a bad child labor law, or no labor law at all."²)

Child labor has, with us, been greatly reduced since Mrs. Van Vorst, and others, wrote on the subject at the beginning of the century. But it is not yet entirely abolished. Today there is probably a greater number of children assisting migratory parents in harvesting crops than there was fifty or even twenty-five years ago. These landless casuals, a rural proletariat, present a problem the solution of which demands serious attention. But even in case this is applied, only concerted efforts, extending over many years, will be able to re-establish these people in society, make out of floaters, who are not at home anywhere, integrated members of communities they have learned to call "home".

It is well to remember in their case the warning sounded in the Book of Books, that a man who has no shelter of his own when night falls is "like a ready-made highwayman." While we protest Communism and its ways, let us not neglect to remove the wrongs which tempt men to lend their ear to the promise that Marxism is capable of building a better world than ours for the property-less to live in.

F. P. KENKEL

OPPONENTS OF THE ROMAN LAW

THE article on "History and Historiography," in the Encyclopaedia of the Social Sciences (volume 7, p. 373), mentions a German historian, Frederick W. Böhmer, almost in one breath with Pertz, the distinguished editor of the *Monumenta Germaniae Historica*. The writer says: "What the latter did for source editing Böhmer carried further for documents: His *Regestas*, which reproduced the contents of the documents in the most concise form although with adequate literal extracts, made it possible to open up this almost illimitable source of research."

Proud of the city-state, Frankfurt, where he had been born, this great historian cherished the traditions of the ages of faith, although he was not a Catholic. He also shared the belief of former centuries that the introduction of the Roman law in Germany had been a misfortune.

Even while yet a student in the University of Göttingen, the *Corpus Juris* of Justinian appeared to him "too slavish, too illiberal, as an old English drama asserts." Hence Böhmer asked himself whether the Roman law could prove a blessing for the German people? "I cannot," he wrote, "bring myself to believe this true. On the contrary, I believe our people to have been depraved by the Roman jurists. I am ready to prove my assertion and shall attempt to do so in a monograph." Which was, however, never written.

In later years Böhmer returned to the subject, although briefly. The statement of the mature scholar on the subject is of particular value:

"To the evils which the Hohenstaufen inflicted on us (we refer the reader to Mr. Brophy's article on the Emperor Frederick II in the April,

²) Loc. cit. N. Y., 1908, p. XIX.

1950, issue of *S.J.R.*, p. 3-6) I count before all also the Roman-byzantine law. Not merely the foreign concepts and forms, which conflicted with those of native origin and caused confusion, not the strangling of the sense of right in the people, not the pressure exerted by the new class of jurists, none of these I have in mind when considering the evil results, but before all the degenerating intellectual influence which the study of the confused compilations exercises on numberless students to this day," i.e. the 1845.¹⁾

The Catholic historian Johannes Janssen, who quotes these statements, believes Böhmer's judgment valid, but also that, on the other hand, the critic's own writings have profited from what is undoubtedly a virtue of Roman law: the exacting analysis of concepts and the strictly logical progression to conclusions, because study thereof conduces to mental gymnastics.

Nevertheless, the verdict of the poet Heine—a doctor of law—remains true, the Roman *Corpus Juris* is "the Bible of Selfishness." He thought the Roman to have been at one and the same time a soldier and a lawyer, who attempted to secure the fruit of his robberies by a legalistic concoction. "*To these Roman thieves,*" Heine writes,

"we owe the (prevailing) theory of property, and the development of this doctrine in its worst results to the much praised Roman law, which is basic to all modern legislation as well as to all modern political institutions, although it drastically contradicts religion, morality, humane sentiment and reason."

This was said by the famous, at times scandalously scurrilous poet of Jewish origin in his incomplete *Memoirs*, dictated from what has been called his "mattress tomb," in which his diseased body lingered for several years. In fact, Heine returns to the subject a second time. Having declared, that the lawgivers of the Jews had gained deep insight into the solidarity of succeeding generations and given expression to this concept in their laws of inheritance, he continues:

"These humanitarian ideas of the Mosaic law contrast sharply with the Roman law which reveals the egotism of the Roman character also in the laws of inheritance."²⁾

These voices of opposition to the Roman Law in the nineteenth century remained unheard. Capitalism needed "the Bible of Egotism," compiled, as Heine thought, to secure for robbers their plunder.

F. P. K.

Warder's Review

The Neglected Class

WHAT is a timely question, has now been asked by Alfred McClung Lee, Professor of sociology in Brooklyn College: "What is happening to the country as a result of the current middle-class depression?" Its presence is not realized, because it is borne with silent resignation by men and women who feel they are the victims of an economic development which disregards the interests of the middle class. Finance capital and organized labor are the upper and nether millstones between which it is being crushed. Thus far, unfortunately, neither the importance of the middle class for society nor the dangers threatening it have been realized in a country which claimed to know no classes, while it developed the most numerous and strongest

class of wage-workers in the world. And while social unrest has prevailed in our country for a hundred years, the American people neglect to consider that every true social reform must take into account in the first place, the welfare of the middle class. For one reason, in order that the wage-worker, possessed of the ability to rise in the world, may have somewhere to go.

It is with pleasure we discovered the repeated references to W. H. Riehl in Professor Röpke's excellent volume on "The Crisis of Our Time." Now the German sociologist referred to, as early as the middle of the last century, impatiently raised the question: "We complain so much about proletarianisation of the masses, but what do we do to meet and remedy the condition?" In fact, nothing. Röpke is of the opinion that a welfare

¹⁾ Janssen, J., *Böhmer's Leben und Anschauungen*. Freiburg, 1869, p. 27.

²⁾ Any edition of Heine's works in German contains his *Memoirs*.

policy, such as the New Deal, can have the paradoxical result of making matters worse, and he quotes Riehl, since "it talks to workers out of the only saving idea, namely, that the working class is able to reform itself on its own and, therefore, can also improve its conditions without in the process first having to reform the whole world."¹) Having thus quoted what was said in 1866, Röpke continues with the statement that this policy "particularly tends to apply schematically, experiences it has made in large industrial enterprises to the medium and small enterprises, thereby making their life so hard that they have to abandon the field to big business."

We have here one answer to Professor McClung's inquiry. Finance capital, entrenched in mighty corporations is extending its influence into all spheres of economic enterprise, further weakening and eliminating the middle class. To the extent to which this process exercises its influence on the structure of American society we will approach the ideal which is the acme of the "new Democracy" Communism claims to be.

A Dangerous Incubus

TAXATION is a problem of public policy that affects directly or indirectly the welfare of individuals, families and corporations in a nation. Nevertheless, it is in our country at present not seriously debated; public opinion appears apathetic regarding a subject of such vital importance.

As things are, taxation is becoming confiscatory, to such an extent in fact that the members of the middle class are suffering the consequences, among which are the curtailing of cultural activities and the acquisition of a competence for old age. Moreover, in an age preparing to curtail if not destroy the rights of private property, it is particularly dangerous to tax property as if ownership were an evil and only to be tolerated, like a tavern.

Catholics, it appears to us, would be wise to concern themselves with this subject, referred to by Leo XIII in *Rerum novarum*. More recently, Msgr. Giovanni Montini, Substitute Papal Secretary of State, has issued a declaration on the subject worthy of serious consideration. Addressing himself to the Ninth Social Week of Spain, the writer refers, in the first place, to the different

occupational groups of men that constitute the middle class, the subject of the deliberations on the occasion. Continuing Msgr. Montini declared:

"The proper characteristic of this class is economic independence by means of which it is possible for it to attain social stability and the production of wealth, thus bringing about a harmonious balance between personal work and private property. Through his own efforts and work, the middle class man . . . attains a wholesome and just distribution of property which thus retains a character of responsibility without falling into forms of corporate collectivism and preserves its true function as a pillar of the social order."

Having delivered himself of these opinions—we would call the reader's attention particularly to the characterization of "big business" as *corporate collectivism*—the writer in the Vatican continues:

"However, a series of circumstances, mainly in recent times, due to economic evolution, have caused heavy concentrations of wealth, often upsetting the equilibrium mentioned. These reasons and others which could be mentioned, such as inflation, so opposed to the spirit of saving, *as well as excessive taxes*, have occasioned in the middle class difficulties and reversals which must be remedied."

Both evils have developed also in our country. One, inflation, has been recognized for what it is, a danger to the welfare of the people. Excessive taxation, on the other hand, is treated as if it were an inescapable doom for which there is no help. A dangerous attitude to adopt, because it is certain to lead to ruin if it is permitted to run its course.

As Charles Devas said years ago: "From the sad pages of history we can learn that the unjust overburdening of private resources by public force has been one of the chief causes of misery and ruin." In his days as now, the danger of over-taxation was, as this Catholic economist well knew, principally due to the vast increase of military expenditure, and, secondly, to the vast increase of administrative action and of the number of officials modern bureaucracy demands if it is to function. Now both militarism and bureaucracy have been established among us and they have evidently come to stay. Let the taxpayers beware!

¹) Loc. cit. University Chicago Press, 1950, p. 223.

Do We Need a Prophet?

NOT long after the First World War had come to an end, Claude C. H. Williamson told readers of the *Irish Theological Quarterly*:

"What the age needs is a prophet, for these are days when the civilization of Europe stands broken and bankrupt. We need a strong voice to show us our sins, the blindness of our guides, to destroy and to build up."¹⁾

Conditions have not since then improved; on the contrary, the "Re-Paganization of Christendom", the subject discussed by the author of the statement referred to, has turned the world into a madhouse, peopled by men and women living in fear of even more terrible events than those already experienced. Characteristic of the thoughts on the subject are the remarks of an educated Catholic woman of Germany, a doctor of law, who pictures the situation, as it presents itself to her in the following statement:

"I am employed in a position which grants me good insight into political matters and the entire situation. There is, in the first place, the immense danger threatening from the East, but there is also the discontent of the people, the lack of genuine Christian principles. Were everybody possessed of good will, everything would be well, but they are not of *bonae voluntatis*. Yet, in comparison with the dangers threatening Christian civilization, our everyday cares appear trifling. Nevertheless, the desire for amusements, fashionable clothing and pleasures possess the minds of all too many. While they give no thought to what the end may be like, they have recourse to Freud and his doctrines, which means, they turn to sex for an explanation of their problems."

Although the author of these observations realizes, as is apparent from other statements in her communication, that fear is so widespread and intense because people lack faith, she does not call for a Prophet to come and warn them. She herself rose above the trials and tribulations the aftermath of the war imposed upon her. She came into Western Germany, with four children, as a refugee. Here she was assigned to live with a farm family and exist as best she could. At times this Doctor of Law would cut peat on a moor in lower Germany. And in this difficult environment the brave woman persevered for a number of years. "To do one's duty," she writes, "not to worry overly much over those things which

do not depend on us; to accept what is bestowed upon us with a thoughtful heart, and to rely on God—it is this grants a merry spirit."

When the rich man, who had lived a life of luxury suffered the tortures of hell-fire, while Lazarus was enjoying his reward in Heaven, he begged to have a messenger go to his brother's house to warn him of the fate that would befall him should he continue his sinful life. The request was denied: "He has Moses and the Prophets! Let him and others obey the law well known to them. If they will not do so, no Angel from heaven will induce them to begin a new life."

We today need not wish or look for a new Prophet. We possess the fullness of the law and enjoy the guidance of the institution founded by Christ to safeguard the purity of the faith revealed to his Apostles and the integrity of the moral law.

The noble line of Popes of the past one hundred and fifty years does not certainly lose by comparison with the great men who gave voice to Jehovah's mandates, whom we call Prophets. Pius VII, facing Napoleon, who held him a prisoner; Pius IX, who struggled with a powerful coterie of liberal statesmen, when Liberalism was at the zenith of power; Pius X, protecting the Faith against Modernism and the rights of the Church against France's godless politicians; Pius XI, the title of whose Encyclical, *Mit Brennender Sorge*, characterizes, so to say, the heavy burden a wayward world has placed on the shoulders of the Popes in recent decades. Finally, to Pius XII, Providence has assigned the task to implore incessantly the present generation to return to God.

If the world today feels the need of sane counsel and enlightened guidance, the informed Catholic knows that both have been offered time and again. But how many men desire to learn what the Popes had to say as long as the civilization, swinging along the road of progress at a rapid pace, promises to add to plenty, peace and prosperity!

The crass optimism of a few decades ago is now gone; the future gives people deep concern. An article by Ray Moley, asking the American people to take to heart Britain's present plight, is just one expression of the fear of what the future may be hiding from us. Incapable of preventing the collapse of the house Liberalism built, men are inclined to believe everything has been lost. The Christian, depending for aid on divine Providence, goes to work courageously to rebuild

¹⁾ Loc. cit. Oct. 1923, p. 343.

what fell down because it was faulty or had deteriorated. Moreover, he knows nations need not die because they have been "created for health." Or to use the more telling German version of this biblical quotation: "Nations are healable."

The New Autocracy

WHEN, in 1776, the thirteen Colonies rebelled against England's misrule, there was great rejoicing in Europe. People felt that royal absolutism, which so heavily weighed on them, was being challenged. When the Americans demanded freedom of action and self-government, not alone Frenchmen but also Germans, and others, thought "the Colonists" were fighting also their battle. And so they were. That absolutism should be overthrown was necessary to the welfare of all people. It was stifling their welfare, in fact, religion, education, civilization. Hence the ideas that America sent back across the sea were enthusiastically received.

At present, we are playing the role of protection of the political institutions, the social and economic system developed in the world of Western nations since man realized his moral obligations, as an individual, the member of a family and society. At the same time, we have adopted the New Deal which imposes on the State duties of so manifold a kind that a return to absolutistic rule is inevitable, if the tendency is not checked. It would not be difficult to prove that even today practices prevail in government and public administration against which our forefathers in Europe rebelled, that the Liberty they greeted as the glorious light of a new day, is fading out. Self-reliance, self-determination, self-government are fast losing their influence over men and affairs, because the centralization of power is finding general favor, and not in government alone.

Fortunately, the danger of the situation is realized and, therefore, meets with opposition. It is with a sling-shot containing satirical pebbles for ammunition, the *Rural New Yorker* attacks the Report on the economic condition of New England, submitted to the White House by a committee appointed by the President.

"Sit back and relax," the "Message to New England by a New Englander," advises. "We have been on the wrong road. There is something comforting in the recent report of the seven New England economists. New England farmers and

businessmen now know what ails them. It took seven Yankees 205 pages to say their 'say' to the President's Council of Economic Advisers. We have been in error, apparently, in believing that Yankees could say things more tersely."

"New England," the articles continues, "now we know the facts. Why not let's shake off our traditional conservatism? We must not be so impervious to new ideas. 'This inflexibility in thinking and resistance to change,' the Report pleasantly states, 'have applied to management and labor alike.' We New Englanders are also charged with being inexplicably recalcitrant in climbing on the gravy train. Perhaps hot compresses on the necks will ameliorate the stiffness and induce stubborn individualists to 'seek their fair share' of Federal aid.

"We must think things over carefully. Will we continue to believe in old-fashioned ideas and ideals? Can we not organize regionally to conduct raids on the Federal treasury? Should we not be a bit more modern in philosophy? After all, when benign and generous Uncle Sam puts his hand in his pocket, would it not be nice if we could get a dime's worth of candy in a red-and-green striped bag?

"This is not the first time the boys from Washington have made a report on New England. It may be that the obstinacy of the six States contributes a challenge to the utopian planners. Perhaps they cannot understand a group that does not eagerly jump into the Federal trough when the 'Papa knows best' boys come along with a pailful of tasty swill. Can it be possible that plain, everyday citizens in New England set themselves up in opposition to the big-hearted, social-planners in Washington?"

Finally, the *Rural New Yorker* declares, "If the well-paid Federal lads tell New England that independence, careful planning, living within income, hard work, a sense of civic responsibility and other old-time virtues have now metamorphosed into deleterious attitudes, traits and characteristics, is it possible that New Englanders will oppose confident economists and sociologists who pronounce five and seven syllable words without faltering?"

"Cheer up, New England! Cheer up Everybody! The Washington do-gooders will take care of us. Of course, we may relinquish a few unimportant trifles such as our independence and individuality, but our 'fair share' of Federal aid will more than compensate for all that we surrender!" That is what the Report says.

Contemporary Opinion

IT is curious that the scientific philosophy of the nineteenth century was one of optimism, founded on the assumption that all evolutionary changes are bound to be for the good of the species, that the fittest inevitably survive, and that a general improvement of human existence is in the very nature of things. Now it is the scientists who have been the first to see that not all mutations lead to survival. Has man committed himself to an evolutionary error from which he cannot recover? Now that astronomers threaten our planet with extinction and biologists warn us that nature spares none of its once-favored master-races of beast or man, scientists are writing in a spirit little removed from the grimmer prophecies of the Old Testament. Only those who see the history of man as the unfolding of a divine purpose can possibly, so it seems, continue to hope.

KATHLEEN RAINE
New Statesman

The Great Powers of the West need to give much more attention to the idea of legality, as of its nature limiting the rights of national sovereignty. It is exceedingly difficult, because Governments appoint the representatives to international bodies like the United Nations.

The final decisions are always taken by men responsible to electorates at home, and, the world over, it tends to be popular with electorates to act high-handedly against the foreigner. From the days of Joseph Chamberlain to Lord Beaverbrook the British Conservatives have had this short-sighted idea, of "making the foreigner pay," loudly trumpeted in their midst. In power, the Socialists have proved equally eager if not very clever in the same line.

But the upshot is that a grave new uncertainty has been introduced into international trade: a long-term contract on which the producers are relying in one country may be arbitrarily cancelled at the orders of a foreign Government anxious to conserve a particular currency, as happened with the Canadian newsprint on which British newspapers were relying; a long-term contract mutually satisfactory to producers and consumers was cancelled by the British Government to save dollars at a particular moment.

The Tablet
London

The fact is that in this country income taxes, both personal and corporate, have been worked to death. This is shown in the high rates to which they have been pushed, and in the top-heavy proportion they now represent of the total federal revenue—over 80 per cent. Probably in no other country in the world is the revenue so heavily dependent upon this type of tax. In Great Britain and Canada only about half the total revenue is in the form of such taxes.

Still other indications that the income tax has been getting too greedy have been the growing symptoms of revolt on the part of the taxpayers. One manifestation has been the progress of the proposal for a Constitutional amendment prohibiting the Federal Government (save in war-time) from taking more than 25 per cent of an individual's or a company's income, with a similar limit on gift and inheritance taxes. While the proposal, now approved by twenty-one State legislatures, may not be the soundest way of dealing with this problem, it appeals to the harried taxpayer as holding some promise of a curb on the unlimited authority of the Federal Government to pick his pocket.

Monthly Letter
Natl. City Bank of N. Y.

General Bradley's book, "A Soldier's Story" makes it abundantly clear just why and how we lost the war while winning it. He offers abundant proof that General Marshall's strategy, which he and Roosevelt forced upon Churchill, was based on Soviet Russia's needs, and the desire to "rescue" Russia, on the "necessity" of "aiding and sustaining Russia at all costs." He relates how consistently Marshall "labored" to "hold Allied strategy to a cross-Channel invasion," and how indifferent he remained to Churchill's pleas for an offensive in the Mediterranean and up through the Balkans to save Eastern Europe from Soviet domination. Finally, Stalin, at Teheran, with Marshall's aid, forced upon the Allies adoption of the strategy which was most advantageous to Moscow's plans for world conquest. . . .

General Bradley appears to lack even hindsight. If he now recognized how tragically mistaken General Marshall was, one might have some re-

spect for his judgment and intelligence. Too many people made the mistake of trusting Stalin, or of concentrating on "winning the war" without regard for its result, for Bradley, Eisenhower and Marshall alone to be blamed for their lack of foresight, or their ignorance of the nature and aims of the Soviet dictatorship which they labored to save. But General Bradley even at this late date fails to see that General Marshall, far from having been the "indispensable" architect of victory is, together with Roosevelt, mainly responsible for preparing the way for World War Three by placing Stalin in a position to threaten the whole world.

FREDA UTLEY
Economic Council Review of Books

Russian and Chinese Communist films, with dialogues in Asian languages, are reaching enormous audiences, many of them illiterate or only semi-literate. A film of the fall of Berlin, with emphasis on the might of the Red Army and the "benignity" of Joseph Stalin, and Chinese news reels dealing with the Korean war are two types of effective propaganda that are now reaching what is probably the last of the great untapped sources of box-office wealth.

The Americans and British have made no attempt to conceal their alarm at the popularity of these films and the thoroughness with which their distribution has been organized (many are sub-standard, for showing from mobile projectors in villages.) They contrast their own crude method of distributing English dialogue films with no more inviting introduction to millions who know little English than captions, often illegible, in Chinese and other Asian characters.

But it is not their films' technical deficiencies which give the Westerners the greatest uneasiness; it is their content and philosophy.

They are beginning to be conscious of the pre-occupation of those who make their films with themes of sex and crime and indifferent public morals. They know that the well-nigh universal use of such themes in their films is taken to mean that they are the normal way of life of the western peoples, and Communists have not been slow to point to them as evidence of western moral decadence.

The Irish Catholic
Dublin

Fragments

MORAL behavior and our democratic institutions are as vitally related to theistic faith, Rev. Daniel L. Marsh, President Emeritus, Boston University, recently stated, as the blossoms and fruit on an apple tree are related to its roots.

An article, "Peking Puzzle," published in the *Nation*, New York, declares: "Chinese secret societies have always been intensely political. In the past, they have helped to overthrow several dynasties by giving a lead to discontent."—Which means, like the secret societies of the West the Chinese were revolutionary!

The memorandum, submitted by the International Union of Catholic Women's Leagues to the International Labor Organization Conference, suggests that the economics of all countries take into account an important aspect of social progress: that the work of the breadwinner of the family should provide sufficient income for the family without obliging the mother to work outside the home.

Nursing the sick, Archbishop Hurley, of Durban, S. A., told a meeting of nurses, demanded a real Christian character, based on the love of God. Efficiency must be linked with warm-hearted charitable love and patience, and while no Catholic could be opposed to scientific knowledge, the scientific outlook was often overstressed.

What is called the Welfare State is misnamed, the *Catholic Times* of London, states. A more correct term for this political incubus would be the "Governess State." Hence, however admirable the rule of a governess may be over the children committed to her charge, it can hardly be for the welfare of thinking adults that their independence should be so constrained.

In a resigned frame of mind, the *New Statesman* writes: "Everyone realizes that British independence cannot survive a third World War. We have now to learn the bitter lesson that it is unlikely even to survive America's preparations for it unless that independence is now finally asserted."

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Dangerous Denial (There are Immutable Laws)

Most Rev. Muench's Message to the Pittsburgh Convention

MY DEAR MR. PRESIDENT AND MEMBERS
OF THE CATHOLIC CENTRAL VEREIN:

AT the instance of both Mr. F. P. Kenkel, your Director of the Central Bureau, and Mr. Albert J. Sattler, your President, I write you from across the seas a message for the Pittsburgh Convention.

Much has happened in our country and in the world since you last met in convention. The things that give concern to our nation in the face of the bad state of affairs in the world have their roots in false ideas. These are by no means new. Since the last century they have begun to sprout. Today they bear their evil fruits.

What gives us reason to deepen our concern is this, that men do not see to what extent the false ideas of modern thinkers and teachers are responsible for the tragic events that beset the world.

Truths that were once held to be basic for well-being and peace within and among nations are slighted and scorned as dated and old-fashioned.

Less than two months ago the American public was shocked to hear the Chief Justice of the United States Supreme Court declare that "nothing is more certain in modern society than the principle that there are no absolutes, that a name, a phrase, a standard has meaning only associated with the considerations which give birth to the nomenclature. To those who would paralyze our Government in the face of impending threat by encasing it in a semantic straightjacket we must reply that all concepts are relative."

This is a painful statement, but not at all new to those who have followed the trend of thought in modern times.

There are no absolutes, we hear it said. But already with the next breath an absolute is pronounced, namely, that "nothing is more certain in modern society than the principle that there are no absolutes." What could be more absolute than this statement?

At this point our concern does not arise, however, from the inherent falsity of the proposition.

We do not propose to write a philosophical or juridical treatise. Our concern arises from the fact that if there are no absolute norms to guide and regulate human conduct a well-ordered society becomes impossible. Peace and prosperity are then but phantoms forever beyond the reach of men.

If there are no absolutes, then the principle, uttered with absolute certainty in the Declaration of Independence, that man has been endowed by his Creator with natural, inalienable rights has no longer any solid foundation. The very basis of democracy is destroyed, resting as it does on the principle of equal rights before the law. The State becomes the sovereign arbiter of what is right and what is wrong.

Are these dangerous tenets? Look back to the world of yesterday: the world of dictators and tyrants. Surely, we have not forgotten so quickly their atrocities, their abominations, their brutalities committed in utter disregard of what men have always declared to be an absolute: natural and inalienable rights to life, liberty, and the pursuit of happiness.

These modern sovereign lords, whose names are mentioned with horror, also cast away absolutes: they fashioned their criminal regimes according to relative concepts, right today and wrong tomorrow. The worst of these was the principle: "Whatever serves the State is right." Do lies and falsehoods serve the State, murders and assassinations, concentration camps and crematories for their victims, well then, use them: these barbarities are not wrong. Nothing can be wrong if the State is given the sovereign authority to declare with finality what is right and what is wrong.

Are these dangerous tenets? Look into the world of today: the world of new dictators who trample under foot the rights of men, shackle their freedom in chains of slavery, show no regard for human life, and light fires of war wherever it may suit their wicked purposes.

Against these aggressors blood is being spilled on battlefields in defense of what men have ever held to be absolutes in democracy: their basic rights and freedoms. Why suffer, why die for relative concepts: concepts that may be right today, but wrong tomorrow? Why suffer, why die for downtrodden, helpless peoples against whom powerful aggressors, armed to the teeth, throw the weight of their unscrupulous, ruthless might?

It does not make sense to load citizens with crushing burdens of taxes in the interest of the way of living of today which, in accordance with the theories of relativists, may be the wrong way of living of tomorrow. Nor are we justified in mortgaging the future of our children and children's children if the system which we are defending today with unprecedented sacrifices may be no longer the right system in their own day.

There must be absolute norms so long as man is what he is: a child of the Creator, endowed by Him with inalienable rights, and invested by Him with precious freedoms. This immutable dignity of man has always been held to be the true source of genuine democracy: on it is based the principle of equality honored in the courts of our land; through it we believe to be able to solve in fairness and justice the race problem of our country; with it we hope to lay a firm basis for achieving a well-balanced economic society.

Neither peace nor prosperity can be assured for our nation or for other nations once that we give up the truth of a code of absolute principles of right and wrong.

There is nothing in modern society that has changed the inherent dignity of man. Man is today what he was thousands of years ago: his nature has not changed, nor has his dignity, nor have his rights and freedoms. These concepts are not relative. The contrary statement is devoid of all proof.

Three lessons should be learned from this incident.

First, ideas are not merely theoretical. Little regard is shown for actual realities by those who say: It makes little difference what men think. On the contrary, the facts of history show, and certainly none more than those of the times in which we live, that ideas are potent factors in shaping the lives of men and the destinies of nations. It matters much, therefore, that thinking

be kept straight and directed by sound ideas. To hold them in line with right reason certainly does not mean to encase them in a semantic straight-jacket. The Apostle of the Gentiles was a thousand times right when he warned against deceptive novelties of speech.

Secondly, in its long history of not far from a hundred years the Catholic Central Verein of America has not underestimated the dynamic force of ideas. The resolutions of its conventions have been wrought out with elaborate care after much thought and discussion in the meeting of many minds. On this account the resolutions of the Verein have won the high regard of thinking men. In their brief formulation is concentrated the social philosophy of the Verein, and in them are found the principles for right Catholic Action.

Thirdly, ideas and principles are meant for action. The members of the Verein should lose no opportunity to make them better known in their own circles as well as in the world of their daily contacts in order that public opinion may be rightly formed on timely questions, and suitable action be taken for their proper application.

All this involves a serious responsibility for the officers and members of the Verein. It remains to meet the challenge of this responsibility. Prayer, study, and loyal devotion to the unsurpassed Catholic traditions of the Verein are the means best adapted for the discharge of this responsibility.

May the grace of God the Father be with you, and the light of the Son of God guide you, and the love of the Holy Spirit sustain you in your deliberations and give you new power to translate ideas and ideals into fruitful deeds. Pax vobis!

Sincerely yours in Christ,

† A. J. MUENCH

Archbishop, Bishop of Fargo

From Europe, a scholarly writer addresses to us the following query: "Is it not curious, how many good Catholics have come to believe that Democracy is the *only* just form of government, and to assist in forcing it on nations whose temper and traditions run contrary to it?"

Such is a fact, although as long ago as seventy years, to be exact, on June 29, 1881, Leo XIII, in the Encyclical *Diuturnum illud*, set forth in classical manner the Catholic doctrine on the subject. "There is no reason", the great Pope writes, "why the Church should not approve of the chief

power being held by one man or by more, provided only it be just, and that it tended to the common advantage. So long as justice be respected, the people are not hindered from choosing for themselves that form of government which suits best either their own disposition, or the institutions and customs of their ancestors.¹⁾

It is exactly these latter considerations our doctrinaires willfully disregard. The traditions of a people mean nothing to them.

¹⁾ Husslein. Social Wellsprings. Milwaukee 1940, p. 51.

Menace of the Iron Slave

THERE was a time in the history of England and Scotland when sheep drove people from the land and made of peasants and yeomen even vagrants and paupers. In recent years in our country the machine has assumed the task to depopulate the countryside. In his "Utopia", Sir (our Saint) Thomas More speaks of there being so many thieves in England in his days. After mentioning the causes for this phenomenon, common to his country and the Continent, he goes on: "There is another cause which, as I suppose, is peculiar to you Englishmen alone. . . . Your sheep, that were wont to be meek and tame and so small eaters, become so great devourers and so wild that they eat up and swallow down the very men themselves." Those responsible for substituting sheep for plows are accused by More of "throwing down houses, plucking down towns," i.e. villages, and leaving "nothing standing but only the church to be made a sheephouse."—Thus a numerous proletariat came to be in what was once "merry England."

There is no lack of evidence that in our country at present the machine is assuming the role the sheep played in England on the eve of the Reformation. It makes it impossible for some cultivators of the soil to remain on the land which no longer demands their labor; the power-driven machine has taken their place.

To what extent the inventive genius of man promotes this development, a new mechanical contraption for farm use demonstrates. We refer to the Roberts Soil-Master, "a self-propelled farm implement that plows and pulverizes the soil in one operation." According to the *Soybean Digest*, which publishes also a picture of the Soil-Master at work, this piece of machinery is built "to do a heavy job in a short time and leave a perfect seedbed for planting any farm crop." It

is powered with a two-hundred horsepower six-cylinder motor, travels from two and one-half to seven miles per hour plowing speed, and cuts eight and one-half feet in width.

"In any soil, regardless of weeds, soybean hay, cornstalks or willow sprouts, it cuts the cover-crop up and evenly places it in the ground," according to John T. Roberts, the manufacturer. "It also does a perfect job in killing corn borers and finally destroys onions. The machine also packs the soil after it is plowed, ready for any type planter." Cost of operation is said to amount to seventeen to twenty-seven cents per acre for fuel. The machine can, under normal plowing conditions, plow from thirty to fifty acres per day.

Together with other machines, adapted to agriculture, the Soil-Master is bound to exercise a revolutionary influence on farm ownership, if the mechanization of farming is permitted to go uncontrolled. Which does not mean that we are calling on the State for aid; it is mutual help we look to for a solution of the problem how to retain the man of few acres and restricted resources on the land, or at least in the rural environment into which he was born. Left to himself, he will drift onto the labor market, on which the big industries draw for their recruits as long as they may need any. What should be done for ruralists in danger of being dislocated, is to establish a corporative order which would make it possible for them to develop self-help and grant them the strength and influence attained by the medieval trade guilds. It is not sufficiently known that at one time, at least in Germany, yeomen's guilds were planned. Unfortunately, this feature of the feudal system was not developed. Hence, peasant revolutions frequently shook medieval society.

With the Victorian era in mind, a British writer remarks: "The unbeliever has to adjust himself in a society organized on a basis of belief. The theologically orientated society has provided refuges from nature red in tooth and claw, stations of life to which one is called by God, and in which it is the major social duty to remain content. One who abandons these shel-

ters is left a prey to the brutal forces of competition. Darwinian evolution and laissez-faire economics between them have reduced life to a confused struggle for survival, in which some must necessarily go under. The thinkers and imaginative writers are mostly trying to find some islands of refuge amid the confusion."

"Farmers are God's Chosen People"

LITTLE thought is bestowed by the industrial enterpriser on the need of God's cooperation with the successful production of his wares. He feels that the rationalized manufacture of goods he is engaged in will yield exactly what is contemplated as far as quantity and quality is concerned. Not so the farmer; however carefully he may prepare the soil for seeding, however judiciously he may plan the number of acres needed to produce the desired crop, his intentions may miscarry, because the weather refuses to prosper the growth of a farmer's planting. He has none of the conceit, therefore, of the prosperous manufacturer who attributes to his own efforts the success he has attained. Partnership with God has no, or only a very minor place in his outlook on life and work.

The farmer, on the other hand, still realizes that while he tills the soil, sows the seed and harvests the crop, it is Almighty God grants growth and increase. This very thought, was recently expressed by a Michigan farmer, who contributes regularly to the *New York Ruralist*. "This is planting time," he wrote, "so here are some thoughts for you. When you plant, you plant much more than seed, for you are taking out an insurance policy against future want and a policy to keep the wheels of progress in motion. You do your part when you prepare the soil and plant the seed, but only God can send the sunshine and rain which will insure a harvest. Actually, therefore, you are in partnership with God. When you raise food for people whom you will never see, you are doing a marvelous thing. The big bankers who deal in millions, the big corporations with their greedy gobbling, the powerful labor unions, the railroads and the bus lines, the politicians who flock to Washington with their pretense of wisdom, all of these would come to very sudden end if, for any reason, the constant flow of produce from farm to market should come to an end."

Continuing this line of reasoning, the writer tells his readers: "Perhaps it may sound strange to you, but you people on the farm have a power equal to that of ancient kings, for it is a fact that you hold the power of life and death over millions of people who would perish if you did not produce food. When you look at things in that light, your field of wheat sparkling in the morning sunshine, your piece of corn on the other side of the ditch—the potatoes, beans, milk and

poultry, all of the things which go from farm to market—take on a tremendous importance. It makes little difference whether you have a big farm and employ a lot of help or whether you have a one family farm over on the crossroads, whether you produce by the carload or only by an occasional truckload, you are doing your part in a world enterprise."

It is fortunate for the inhabitants of our metropolitan areas, who give so little thought to the serious task of producing food for the multitude, that farmers refrain from inaugurating a general strike, largely because of the moral conviction that to supply the people with food is one of the serious obligations of the cultivator's vocation in life. In the system developed in feudal times, the tiller of the soil was considered the backbone of the third estate, called in German the *Nährstand*, the estate of providers! No society can remain healthy and strong, once the rural population begins to decrease while "the sinks of voluntary misery," as Thomas Jefferson called big cities, increase the number of their inhabitants many of whom have deserted the land to meet the needs of industry. Here they no longer constitute what the master of Monticello considered "God's chosen people," because, "if God ever had a chosen people," Jefferson reasoned, "whose breasts He has made His peculiar deposit for substantial and genuine virtue," those "who labor in the earth" are that. "It is the focus," he adds, "in which He keeps alive that sacred fire, which otherwise might escape from the face of the earth."

A witness to the depravity of morals in the Europe of his days, Jefferson adds to these remarks an observation of peculiar historical interest. "*Corruption of morals*," he writes, "*in the mass of cultivators is a phenomenon of which no age nor nation has furnished an example.*" The distinguished statesman thought it to be "the mark set on those, who, not looking up to heaven, to their own soil and industry, as does the husbandman, for their subsistence, depend for it on casualties and caprices of customers."¹)

Because of such views, Jefferson wished for the country a preponderance of cultivators of the soil. He admitted the need of commerce and shipping; but both were to be restrained. Factory industry he loathed. The existing social unrest and insecurity would not astonish the sage of Monticello. He would point out that his fears and predictions had been realized.

¹) Edwards, E., *Jefferson and Agriculture*. Wash., 1943, p. 23.

A Remarkable Institution

WISELY, it appears to us, has Fr. Stephen J. Brown, S.J., founder of the Central Catholic Library at Dublin restricted the institution to be "a Library of the Faith." That is to say, he intended it from the beginning to specialize in Catholic books. But it is not, the Twenty-Eighth Report states, "a purely religious library." It is an attempt "to concentrate all that is best in Catholic literature—poetry, drama, literary history and criticism, essays, etc.,—together with the literature of Christian sacred art and music."

Although this excellent undertaking has suffered from lack of funds—a condition that is frequently the lot of cultural endeavors attempted and promoted by Catholics—Fr. Brown has succeeded to extend the collection to about fifty thousand volumes. Hand in hand with the increase in the number of books available in the library has gone the development of facilities to make accessible available books and newspapers. At present the institution comprises a Reading Room,

a News Room, an Information Bureau, and a Lending Department. No less than 18,724 persons last year availed themselves of the privilege to use the reading room, while 11,926 frequented the News Room where a selection of newspapers and magazines are to be found.

Miss Elizabeth Belloc, daughter of the distinguished poet and historian, recently communicated to the readers of the *Irish Press* her impressions of the Central Catholic Library, to which she refers as "one of the remarkable attractions of Dublin." Miss Belloc also mentions that this extraordinary institution was founded and promoted by one man, Fr. Stephen J. Brown, S.J., who has proven, it appears to us, that still there is room, in fact need for the exercise of personal initiative in the field of cultural endeavor as well as in that of charity. Both the mass and bureaucracy will ever remain incapable of cultivating what has not already been approbated by public opinion. Which means, many necessary endeavors and enterprises would not be realized if individuals and small groups of men or women should neglect to inaugurate them.

The People's Business

OVER three pages of an issue of the Cooperative News Service's clip sheet were devoted by former Congressman Jerry Voorhis to relating the impressions received by him while visiting cooperatives in a number of states.

"On a foggy day I flew to Omaha," he writes, "then drove one hundred-fifty miles down through the 'good earth' of eastern Nebraska where the willows were already yellow with the first sign of spring and where fat, heavy-coated feeder-cattle dotted the fields, to Sabetha, Kansas. There the annual meeting of Nemaha Cooperative Creamery was taking place in the city hall. It was the town's big event that day, that week, that month. For not only the members of Nemaha Cooperative Creamery, but also their fellow town's people, modestly admit it is the largest cooperative creamery in the world. The city hall auditorium was packed downstairs and up, with perhaps one thousand people, the farmer member-owners of their creamery. Their business went off

smoothly. They elected their Board of Directors, re-electing some members who have served since the cooperative was founded in 1930. Their able manager gave his report. It showed assets of over one million dollars and that more than 4,500,000 pounds of butter had been made by the creamery in 1950."

Mr. Voorhis discovered that Nemaha gathers milk from all over northeast Kansas and a good portion of southeast Nebraska. He believes the Cooperative is making "some of the finest butter in America, most of which is marketed in New York City." What he calls "one of the finest creamery plants I have ever seen," belongs to the farmers who use its service. The forty odd trucks, which gather the milk from members' dairies and deliver the co-op's products to market, burn gasoline and are lubricated with oil from the co-operative refinery of Consumers Co-operative Association at Coffeyville, Kansas. The Cooperative Creamery, a member of the C.C.A. and one of its best customers, buys its gasoline in large quantities.

SOCIAL REVIEW

Catholic Social Action

IN April, 1940, the Australian Bishops agreed to a suggestion made by a group of laymen that there should be issued from the National Secretariat of Catholic Action a statement on some aspects of social justice. The purpose of these annual statements was to give a lead to the Catholics of the nation on the issues engaging public opinion in a given year.

The Episcopal Committee on Catholic Action began the series in 1940 with a general treatment of fundamental principles entitled *Bishop's Statement on Social Justice*. This has been followed by a series of statements under the following titles: 1941, *Justice Now*; 1942, *For Freedom*; 1943, *Pattern for Peace*; 1944, *The Family*; 1945, *The Land Is Your Business*; 1946, *Social Security*; 1947, *Peace in Industry*; 1948, *Socialisation*; 1949, *Education*; 1951, *Morality in Public Life*.

It should be remarked that only five come with the direct authority of the Australian Hierarchy: the first General Statement, and those on Peace in Industry, Socialization, Education and Morality in Public Life. The others are stated to have been published "with the formal approval of the Episcopal Committee on Catholic Action."

A MUCH needed charity, St. Raphael's Home for unmarried mothers, located at Henburg in England was opened late in the spring by Bishop Rudderham of Clifton. The Home will be conducted by the Sisters of the Good Shepherd and will accommodate 22 girls. It is a large property overlooking the Severn.

In his address Bishop Rudderham stressed the obvious need of work for unmarried mothers not only from the social point of view but from the spiritual. It would be a serious error, he said, to fall in with the modern trend which tended to minimize the gravity of this evil. We should make no mistake about this—a grave sin had been committed and it would be the work of the Home to get the girls who went there to realize this as a necessary step on the road to repentance.

EARLY in June, the organization of an International Catholic Migration Commission was consummated in Rome. It is the purpose of the new undertaking "to work towards closer coordination in the field of immigration, emigration, resettlement and service to refugees." The provisional constitution has been approved by the Holy See.

Representatives from ten countries, the Argentine,

Australia, Brazil, Canada, France, Germany, England, the Netherlands, Italy and the U. S. have been named to the general council of the organization. Its permanent office will be located in Geneva, Switzerland.

THE forest workers of Italy recently have been granted a patron in St. John Gualbert. The Papal Brief confirming the selection says the Saint had led a life of solitude and penance in the forests of Tuscany, worked hard with his monks planting trees and caring for the woods, and is therefore an apt patron of those engaged in the praiseworthy work of forestry. The Val-lombrosa monks still work at forestry.

St. John had been born at the end of the tenth century of a noble family in Florence, where he joined the Benedictines in 1011. He was later transferred to Camaldoli and in 1038 founded the monastery and Order of the Benedictines of Vallombrosa. He was canonized in 1198.

Declaration of International Solidarity

THE Colombo Plan for economic development in South and Southeast Asia was formally inaugurated on July 1, 1951. In the case of India, this plan aims at intensifying the country's own efforts for economic development. The object, in the first instance, is to arrest deterioration in the living standards of the people. India's development schemes, which form part of the Colombo Plan, involve a total expenditure of \$3,864 million spread over six years. Of this amount, it is hoped to raise \$2,100 million from internal resources and the balance of over \$1,680 million is required by India over six years by way of financial assistance for the execution of the plan in full. For the first year of the Colombo Plan, India has received offers of assistance totalling up to about \$10.5 million from Canada and \$11.55 million from Australia. Assistance from Canada is expected to come in the form of capital equipment and consumer goods, whereas from Australia, assistance would be mainly in the shape of foodgrains. The sale of consumer goods and wheat in India will raise the finance for local expenditure on a number of development projects.

Mr. H. T. Gaitskell, Chancellor of the British Exchequer, in a message to India's Finance Minister C. D. Deshmukh, assured the countries in South and Southeast Asia of Britain's "continuing support and determination to help."

Migratory Labor

THE President's Commission on Migratory Labor says, in transmitting to President Truman its Report, published on April 6th: "During the last fifty years migratory labor has been dealt with in many investigations and reports by Federal, State and private agencies. Not much has been accomplished. We earnestly hope that this report will enable you to initiate changes in administration and legislation that will lead to the correction of the fundamental causes of the various problems, with resulting benefits to the migratory farm workers, to the farm employers, and to the public."

People do not become migrants, the Commission says, because they want or like to be migrants. They are not as numerous in seasonal and temporary farm work as non-migratory workers and there is a great deal of seasonal work in this country which is not in agriculture. "Yet it is only in agriculture that migratory labor has become a problem of such proportions and complexity as to call for repeated investigations by public bodies."

Taxation

IN the course of the House debate on the Revenue Act of 1951, Congressman Shafer (R. Mich.) incorporated into his remarks the following statement by Dr. Walter E. Spahr, professor of economics at New York University.

"The total loss, because of a depreciated dollar, on the average value of life-insurance policies, time deposits in banks, and E, F, and G savings bonds for the years 1941-50, in 1950 dollars as compared with the 1941 dollars amounted to \$116,565,524,000.

"This huge loss, lightly regarded because so poorly understood, stands in sharp contrast to the officially estimated total loss of \$1,901,000,000 by depositors in suspended banks during the years 1921-1933.

"Regarding the latter loss, extending over 13 years, and which is only one-sixty-first of that over 10 years on the three items mentioned, we still write and speak with emotion for the reason, apparently, that the meaning of that loss was brought home to us in a manner we could understand.

"But regarding a loss more than 61 times greater, on only the 3 items specified, we offer in general little more than platitudinous observations that reveal our small understanding of the devastating effects of a depreciating currency."

Economic Giants

WRITING in the *Nation*, of New York, T. K. Quinn, president of a management corporation, states that the recent history of the General Motors Corporation shows an interesting curve of steadily increasing sales: in 1946 sales totaled \$1,900,000,000; in 1947, \$3,815,000,000; in 1948, \$4,701,000,000; in 1949, \$5,700,000,000; in 1950, \$7,531,000,000. As an associate of small manufacturers, Mr. Quinn wonders where and how General Motors was able to get the enormous quantities of steel necessary for this production in a period of alleged shortage, when the little fellows were not able to get it.

"How ridiculous, how dishonest it is to say that all the people of the country have equal opportunities! What is meant is that equal opportunities are open to those who have the power to force themselves into advantageous positions and obtain preferment."

Euthanasia

ADDRESSING Catenians and members of other Catholic associations in meeting assembled at Oxford, Dr. W. J. O'Donovan, O.B.E., warned that in a new generation men might be trained as doctors solely to serve the ends of the State. The dangers of this had been illustrated in Nazi Germany. Doctors were the masters of life, said Dr. O'Donovan, they might easily become the dispensers of death under totalitarian direction. Life might become unsafe for the individual if the State decided in favor of certain practices.

Yet, said the speaker, there were young men to whom religion meant nothing and who would become easy prey to State interference. Dr. O'Donovan urged parents with children destined for the medical profession to see that they had some notion of ethics before beginning their life's work.

Re-Settlement of Exiles

A GROUP of 210 Volksdeutsche (people of German stock), who were exiles in Austria, have reached Brazil, the vanguard of about 2,500 members of 510 Volksdeutsche families emigrating for land settlement under an International Labor Office migration project. Cooperating with the ILO are the Austrian, Brazilian, and Swiss Governments, Swiss Aid for Europe (CARITAS), and a group of Swiss bankers. If the project is successful, the ILO advises, the Brazilian Government has indicated its willingness to extend it to cover 100,000 Volksdeutsche.

The ILO financed CARITAS in an exploratory mission to Brazil from its special migration fund. A group of experts from the ILO's Manpower Field Office, with the cooperation of the Food and Agriculture Organization, selected a site in the State of Parana, which has a favorable climate, is close to a railway station and a main highway, has a good water supply, and is suitable for mechanized agriculture.

CARITAS experts selected the Volksdeutsche from among experienced farm families. The cost of purchasing land and equipment for the settlers' cooperative and of maintaining them until their first harvest was financed by a direct loan from Swiss bankers.

Housing

SOME interesting information on characteristics of the American homes built in 1950 were turned up by the Housing and Home Finance Agency recently. Almost 90 per cent of the single-family detached homes built in that period were one-story, and an estimated 66 per cent had no basements, the agency says. Floor space, on the average, was less than 1,000 square feet. Less than 5 per cent heated with coal, while nearly 60 per cent used gas, and about 30 per cent were oil heated.

Approximately 50 per cent of the 1950-built homes had four rooms, not counting bath, with five-room dwellings far outnumbering the six-room units in the balance.

IN a suburb of Oslo, Norway's capital, there is under construction a "student village." The first 30 of the planned 1,050 bachelor apartments are virtually finished, and the remaining 700 are slated to be completed before the end of the year. When ready, they will help to relieve the acute housing shortage for students in the Norwegian city.

All Norwegian municipalities have been invited to take shares in the Sogn student village, which is primarily intended for provincial youths who attend Oslo University.

Decentralization of Federal Offices

WHILE Washington is the seat of the Federal Government, it by no means contains all federal bureaus and offices. The latest figures, for example, show that California has 179,000 civilian federal employees, or more than the District of Columbia; New York has almost as many; Pennsylvania isn't far behind. Every major city

in the nation now has enough federal employees to justify it in thinking of itself as a sort of sub-capital. The Federal Government is the nation's largest employer, and its payrolls and federal personnel policies are setting work-patterns throughout the land.

Infiltration of government workers into every nook and cranny of the country has reached tremendous proportions. New York City, for example, has 114,000 civilian employees of the United States and the incomes that go to these workers support perhaps 6% or 7% of the city's population. The proportion is as high or even higher in smaller cities—Chicago, for example, with 52,000; Philadelphia, with 47,000; or St. Louis, with 23,000.

Promotion of Crafts

THE International Association of Trades and Crafts held its last congress in Vienna from May 27 through May 31, 1951, according to a decision adopted by the Association at its meeting in the Netherlands last year. Representatives from Great Britain, France, Italy, Norway, Belgium, Denmark, Sweden, Switzerland and numerous other countries participated.

On the occasion of the international congress, Austrian trades and crafts exhibited their products at a Trades and Crafts Show which featured such special themes at "Culture and Industrial Crafts", "Reconstruction and the Industrial Crafts", "Housing and the Industrial Crafts", "Public Health", "Export Promotion and the Industrial Crafts", etc. The exhibition was particularly instructive inasmuch as Austria's independent trade and craft enterprises still employ more workers than all of Austria's organized industries combined.

Unemployment Insurance

IN an article, "Income Taxes, Unemployment Benefits and Work Incentives," Leonard J. Calhoun, Washington attorney, charges that at a time when maximum production is the order of the day, it will be possible for a \$3,600-a-year man to quit work for November and December and receive unemployment benefits only \$8 per week less than his salary.

The same writer believes contemplated legislation would infringe on prerogatives of the States. Mr. Calhoun contends that President Truman's proposal would establish federal standards governing benefit rates and disqualification and eligibility provisions in state unemployment compensation laws, adding that benefit scales and eligibility standards have always been subject to state action.

HISTORICAL STUDIES AND NOTES

ARCHBISHOP HEISS

(Conclusion)

WHEN Archbishop Heiss came to Milwaukee he did not live with Archbishop Henni but at his old home, the seminary. Soon he had the pleasure of consecrating one of his pupils, lately the fourth rector of St. Francis Seminary, the second Bishop of La Crosse. Like himself, Father Flasch was a native of Bavaria and an immigrant to Wisconsin. The ceremony took place on August 24, 1881, in the seminary chapel with Bishop Krautbauer of Green Bay and Bishop Seidenbusch of northern Minnesota serving as co-consecrators.

In autumn of 1881 Archbishop Henni died and on April 23, 1882, the pallium was spread on Heiss' shoulders. Bishop Ireland occupied the pulpit on that occasion.

Already before Heiss had the pallium he had dithyrambically taken issue with a number of things. On January 21, 1881, he sent out a circular stressing the need for parochial schools and cautioning priests not to absolve parents who do not patronize them. He deplored the increase of mixed marriages, reminded pastors of their obligation to publish the banns, and he admonished those applying for dispensation to state whether the non-Catholic person was baptized.

Picnics, fairs, and excursions were not to be held without the express permission of the archbishop because of the abuses connected with such events. That permission would never be given for Sundays or for holy days of obligation.

Priests were not to buy vestments or sacred vessels on credit. If they did, they were personally liable for the payments. And pastors were reminded not to spend more than \$300 without the written approval of the bishop as demanded by the council of Baltimore. Then, too, the ten dollars pledged at the retreat for the support of infirm priests should be paid promptly.

Archbishop Henni had been opposed to receiving contributions directly from the laity. Consequently there had been no cathedralism until Heiss introduced it in 1885. The latter proposed that each parish pay 25 cents per family annually, and that the clergy remit five percent of the stole fees and five percent of all collections. The archbishop averred that this was less than other dioceses paid. None the less it would suffice. In the same letter he lamented that he had no chan-

cery office and he pointed out that his vicar general gave his service without remuneration. The archbishop said his conscience did not allow him to continue in that way, but the proximate cause of the change was the third plenary council of Baltimore which recently had touched upon these matters.

The same letter said about diocesan finances:

"Five years ago when I came to Milwaukee the archdiocese and the cathedral were burdened with a heavy debt. It amounted to \$77,000. My first step toward liquidation consisted in separating the debts of the cathedral from those of the diocese. After a careful analysis of the causes of the debt I regarded it proper for the cathedral to assume \$26,000 of the debt leaving thereby a debt of \$51,000 on the diocese. In order to preserve this separation it was necessary for me to give the cathedral its own administration like that of any other parish, and it became necessary for me to live in the house entirely separate from the cathedral. This was accomplished without expense to the archdiocese. . . The cathedral parish has liquidated its whole debt and the debt on the archdiocese was reduced to \$10,000."

The remainder of the debt was paid by 1887, thanks to the cooperation of his priests who paid an annual sum since 1882 to disencumber the archdiocese.

While Milwaukee was becoming solvent the bishops of the United States were concerning themselves with a plenary council. Accordingly the Holy See summoned the archbishops to Rome to arrange the agenda. While abroad Heiss took seriously sick but he recuperated sufficiently to return to the United States to participate in the council. Father Abbelen accompanied him to the council and he was deputed to write the letter on the Kulturkampf which the hierarchy forwarded to the bishop of Muenster.

After the Baltimore Council adjourned Heiss convoked a provincial council in Milwaukee between May 23 and May 30, 1886. It included five bishops, one administrator (Katzner of Green Bay) and one abbot. Bishop Ireland was present but his days of subjection to Milwaukee were nearing an end, for the diocese of St. Paul was made a metropolitan See two years later.

Though the Milwaukee council marshaled a sizeable list of prominent men its final legislation is not startling. Of local interest is a word of commendation for the Catholic Normal School

and for the Caecilia Society. Heiss, incidentally, was an excellent singer and in his youth had studied violin extensively. Young priests, it was decreed, were to be examined for five years in the sacred sciences and their faculties were to be doled out in one year terms. Parish missions were endorsed but the concomitant collections were not to be unduly exalted and new devotions were not to be introduced without the bishop's consent.

The fee for dispensations was fixed at \$2.00. The discussion on clerical support culminated in dividing pastors into two classes. The one received \$1,000 per year, the other \$800. They had no right to the collections, but the expenses incurred in divine service were to be defrayed by the parishes. The Easter and Christmas collections were to be given to a good cause specified by the ordinary. As for assistants, their salary was tragically contingent: the pastor and curate were to make an agreement between themselves subject to the ordinary's approval. Though this problem may have been acute, it was not common, for there were few curates. The council, however, endorsed their presence in parishes of 400 or more families.

Catechetical instruction was considered. At the time it was unusual to have the council decree that children of advanced age should study the catechism *also* in English even if they were accustomed to another language. Granted that such decrees make drowsy reading today, the sessions of the council might well have been lively. Bishop Marty succeeded in getting this bi-lingual instruction clause into the decrees by averring that thousands of Germans forsook the Church because religion was not taught in English as a preparation for the transition to the use of that language in religious services. While Marty, himself a German-speaking Swiss, accomplished this, Bishop Ireland later averred that he wanted to discuss other difficulties which sprang from the use of German but that the floor was denied him.

The council urged Catholics to avoid labor unions because they were dangerous organizations in practice, although not in theory. The pastoral letter preached to both the employers and the employed: "When capitalists follow the heathen rule to buy labor on the cheapest market God is not with them; and when laborers imagine that all men should have an equal share in the comforts and enjoyments of this earthly life, divine Providence has ruled otherwise."

The archbishop himself was more favorable to the cause of labor than many of his episcopal

contemporaries. When the Knights of Labor were being decried as radicals, socialists, or as the equivalent of Freemasons, Heiss examined the organization, gave interviews to its friends, and concluded that it was about the same as a trade union and therefore not subject to ecclesiastical censure. Five years before Leo XIII issued *Rerum Novarum* Heiss said: "I know workingmen are not used right in all respects, and they have a right to unite and combine against the encroaching and hungry monopolists of the country; but they must be law abiding." Heiss thereby took a stand which differed from that of many German priests in Wisconsin, and he assured Archbishop Gibbons, "I could not find anything that would justify me to put them under the societies absolutely forbidden by the Church."

While the archdiocese of Milwaukee was adjusting itself to the decrees of Baltimore and ruminating its new legislation, the projected national university was approaching viability. With Gibbons and Ireland backing that venture Heiss naturally was cool to it. With Spalding the guiding light on intellectual matters Heiss' temperature doubtless fell still lower. How could he forget the attempts to bar him from the metropolitan throne? Apart from this Heiss may have envisioned a glorious future for his normal school and for his own seminary. That outlook would automatically align him with lioness Bishop McQuaid of Rochester who at the moment was all for St. Bernard's Seminary and all against the nascent university.

None the less, Spalding had been asked to preach on the occasion of St. Francis Seminary's silver jubilee in 1881. He used that opportunity to discuss the need for an institute of higher learning. Perhaps Spalding's friends were promoting him for their own reasons while he remained indifferent to ecclesiastical preferments.

As for the university proposal, Heiss wrote to Gibbons on May 17, 1884, "The proposal for a 'Catholic University' or rather for a higher 'Seminary for Philosophy and Theology' has been made by Rt. Rev. Bishop Grace, without having much support from the majority of the bishops; the most of them are of the opinion all what can be done now would be to improve the studies of our larger or provincial seminaries."

Despite his dissuasive report Heiss was appointed to the university committee in 1884, but he declined to attend even the first formal meeting which was slated for the following May. Rumors

of discord found their way into the secular press, but as late as October 24, 1885, Heiss wrote to Gibbons that John Lawler of Prairie du Chien would donate \$5,000 or more to the university and he further delegated Bishop Ireland to serve as his proxy at the next meeting of the committee. On April 17, 1886, Heiss tendered his resignation and thereafter Bishop Marty was regarded as the strategic man to stimulate interest among the Germans in America for the school of higher education which ultimately struck root on the Potomac.

The tension that the university project released had been accumulating for a long time. Throughout the history of the American church racial consciousness has played a large role. That spirit had plunged the hierarchy into a hurricane just about the time that Heiss became archbishop of Milwaukee.

In 1883—five years after Spalding's candidacy for Milwaukee—John Gilmary Shea published an article in the *American Catholic Quarterly Review* in which he complained about nationalism within the church and Shea specifically denounced the lack of American bishops in the west. This naturally antagonized some readers, and the *Pastoral-Blatt* of St. Louis carried a rebuttal of Shea's article under the pungent title "Clerical Know-nothingism in the Catholic Church". Though the *Pastoral-Blatt* appeared in St. Louis it went into rectories throughout the land and it enjoyed the support of Heiss and some of his episcopal colleagues.

Midway between the two articles Peter Paul Cahensly arrived in the new world. Since he was both in politics and a pivotal man in the St. Raphael Society for the protection of immigrants, some have blamed him for the outbreaks of the middle eighties. When he returned to Europe he took part in conferences which tried to determine how many Catholics had defected from the faith. Even today there is no reliable information whatever on this subject but everyone concedes that the loss was and is tremendous. Sixty years ago few admitted that, and if one advanced such claims he was looked at askance. It was assumed that he was lambasting the American hierarchy. This assumption was not entirely baseless because some had alleged that the apostasies resulted from a desire on the part of some prelates to accelerate the natural process of Americanization by not appointing German priests in German settlements. Some sanguine proponents of this theory doubtless elaborated on this, and simultaneously said little about other causes of

defection such as the basic laxity of many immigrants in their homelands.

More irritating than the diagnosis were the therapeutic recommendations which came from abroad such as the increase of national parishes, the teaching of religion in foreign languages, the founding of parochial schools for every nationality, the increase of mutual societies, and the inclusion of bishops of every nationality in the American hierarchy.

The storm over these recommendations blew up in the year that Heiss died, but it was merely the climax of a long series of squalls. Going back to the controversy of 1883 between John G. Shea and the *Pastoral-Blatt* recalls that the next step in the combat was the petition of eighty-two diocesan and regular German-American priests of St. Louis to Rome asking that national parishes be placed on a canonical par with the others. This document was dated July 31, 1884. On October 2, 1885, Bishop Gilmour of Cleveland and Bishop Moore of St. Augustine drew up a counterblast for the Propaganda entitled *Memoriale sulla questione dei Tedeschi nella chiesa di America*. This paper denounced German egoism and nationalism in the United States and demanded more Irish bishops.

The bishop of Cleveland said he knew what efforts had been made to secure German bishops for Columbus and Vincennes. The Germans were said to be promoting Bishop Dwenger of Fort Wayne for St. Louis. Bishop Richter of Grand Rapids was acclaimed by the bishop of Detroit as another German bishop. The Germans wanted to control Cincinnati but no one cared to take that diocese because of its condition. As for Milwaukee the document says: "We have heard it said and we regard it as true that the archbishop of Milwaukee, Msgr. Heiss, asserted that no Irishman would ever occupy his throne." Other pertinent parts of the document read:

"The number of German bishops is actually no longer in proportion to the number of Catholic Germans so that at present it seems that one is trying to Germanize the Church in the United States. For example, in the provinces of Cincinnati and Milwaukee there are seventeen bishops. Of these nine are Germans and only one is Irish. Of the ten bishops of the province of Cincinnati not one is Irish. An attempt was made to remedy this injustice and Irish priests were nominated for Nashville, Covington, and Grand Rapids—they were the first on the list, and, none the less, in all three cases they were not accepted and a

German priest, always the last on the list, was picked. . . . The Irish priests show themselves determined to insist that the Irish priests will have their proportionate part in the episcopate and that the state of affairs in Milwaukee and Cincinnati will not be repeated. . . . In future the Irish will have to receive better care and the Irish priests of the West should have a better share in the episcopate, otherwise we will see the Catholic body divided in the United States into Irish and German whence will result scandals and the loss of faith and of souls."

It is impossible to say when Heiss became familiar with the *Memoriale* but in October 1886 he approved Father Abbelen's *Relatio de questione germanica* with a laconic "*Legi et approbavi*". Abbelen wheedled a letter of recommendation out of Cardinal Gibbons (who thought the squabble in question was purely local) and then set out for the Vatican. The *Relatio* was not precisely a rebuttal of the *Memoriale* but it referred to grievances of German parishes and recommended that all churches be placed on an equal canonical footing with the English parishes, and should be entirely independent of them. All immigrants from Europe were to be assigned to churches of their own languages. Bishops and priests were not to seek to uproot the language and devotional customs of the Germans. Bishops who governed mixed dioceses should have a German vicar general in addition to an Irish vicar general. Abbelen may have been backed more in St. Louis than in Milwaukee but the archbishop involved himself deeply in the controversy by his approbation.

The Heiss-Abbelen petition arrived in Rome just when Bishop Ireland of St. Paul and Bishop Keane of Richmond were in the eternal city adjusting matters concerning the embryonic university. It arrived a few months after Archbishop Gibbons, an intimate friend of Ireland and Keane, had received the red hat, which was evidence that the coterie stood well at the Bronze Gate. Ireland and Keane immediately denounced the *Relatio* to Cardinal Simeoni, the prefect of the Propaganda. The document blandly denied the existence of any quarrel between the Irish and the Germans and alleged that the difference was one of language only. It berated conditions in La Crosse and Green Bay as well as in Milwaukee, while it attributed to Henni the same statement that Heiss was said to have made, namely, that an Irishman would never occupy the throne in Milwaukee.

Simultaneously the Priester Verein came into

existence. It probably sympathized with the views of Abbelen and Heiss. In Milwaukee an antipode was organized under the name of the American Catholic Clerical Union. Among its objectives was the defense of the English speaking clergy and equal representation in the hierarchy. The affairs of these groups led the *Catholic Review* of New York to denounce all clerical unions because they impede the administration of a bishop and tend to abet nationalism. Interestingly enough the future Archbishop Messmer, then a professor of canon law at the newly founded Catholic University, defended such organizations.

Heiss had some difficulties with individual priests around 1887, for it was in that year that Father Boucher of Fond du Lac took the cases to Rome. What they were is hard to tell as no tradition concerning them exists. That same year Heiss tried to turn over his seminary to the Buffalo Jesuits and failed in his efforts by a narrow margin. Since the seminary figured in the *Memoriale* this move was doubtless an attempt to make it depend less directly upon the archbishop of Milwaukee.

Thereafter one last crisis was in the making. It was the Bennett Law. This piece of legislation, consisting of fourteen sections, had three objectives: to establish compulsory school attendance, the use of English in schools during a substantial part of the day, and to put restrictions on child labor. These objectives were reasonable but at the time seemed as though the State was preparing to usurp the rights of parents over their children. The Bennett Law figured in the gubernatorial campaign of 1890, and when the election went Democratic it was only a short time before the Bennett Law was repealed.

One of the main reasons why the Bennett Law stung was because it hindered immigrants from giving their children the kind of education which the parents wanted. Educators might argue that the right of the State to promote the general welfare should take precedence in such matters, but the Bennett Law had counterparts in other states. Consequently it must be interpreted as a local manifestation of a general trend of thought which was propagated by the A. P. A.

While Wisconsinites were fighting the battle of the Bennett Law the strength of Archbishop Heiss was waning. His health had not been good for some time. Off and on he thought of resigning. Just before Christmas in 1889 he went to La Crosse to his beloved convent. On February

(Turn to page 178)

Book Reviews

Received for Review

- The Wisdom of Folly: Life of Mother Marie-Louis De Jesus. First Daughter of Wisdom 1684-1759 by a Daughter of Wisdom (adapted from the French) Ottawa, 1950.
- Artintero, John G.: Mystical Evolution in the Development and Vitality of the Church (Volume 2). B. Herder Book Co., St. Louis, \$6.00.
- Azpiaz, Joaquin, S. J.: The Corporative State. Herder Book Co., St. Louis, price \$4.00.

Reviews

(By FR. JOHN JOLIN, S.J., Ph.D., S.T.D.)

The Wisdom of Folly, The Life of Mother Marie-Louise of Jesus, foundress of The Daughters of Wisdom, by a Daughter of Wisdom. Adapted from the French. (published by The Daughters of Wisdom, Ozone Park, New York). 1951. 200 pages.

THIS interesting and quaintly written life of the saintly foundress of the Daughters of Wisdom will aid in making known in the United States and Canada the heroic virtues of Mother Marie-Louis, who went to her reward in the year 1759. The 75 years of her life had been a preparation for, and a fulfillment of, the great work of beginning and directing this wonderful group of Religious Sisters, whose true founder was St. Louis-Marie de Montfort. It is for this reason that Mother Marie-Louise is called the "first Daughter of Wisdom". Her progress to holiness is edifyingly told in "The Wisdom of Folly".

Watterott, Ignaz, O.M.I.: Religious Life and Spirit. Tr. by A. Simon, O.M.I. Herder, St. Louis, 1950. 408 pages. \$6.

Even though spiritual reading is prescribed for each day and is carried out with fidelity in most convents of religious Sisters, Fr. Watterott believes, it cannot replace the living word of God. The forty conferences to Sisters were written to help priests in charge of convents prepare adequately for the important task of giving the usual instructions. It will serve this purpose well. Fr. Watterott is an experienced counselor, and for many years gave the conferences in the motherhouse of the Sisters of the Poor Child Jesus, in the author's native land. Throughout, he insists that the spiritual progress of each Sister, and the welfare of the religious community, are dependent on the faithful observance of the institute and rule with the all-pervading Christ-like charity of true followers and imitators of Christ. Those who are familiar with Fr. Watterott's "Guidance of Religious" will be pleased to find in the present volume the same straightforward, down-to-earth wisdom, tempered with sympathy and broad knowledge which made that book conspicuous. Almost all of the problems and concerns of religious

Sisters are discussed intelligently and with enlightened tact. The book would be profitable for Mistresses of Novices, or for spiritual reading for Sisters, as well as for its original purpose.

(I here repeat a plea for more proficient proof-readers which I addressed to Herder Book Company in the SOCIAL JUSTICE REVIEW for July-August, 1950, as in the April, 1950, issue. Some of the inaccuracies are more than merely typographical errors, as "make" for "may", line 8, page 275—but surely a proof-reader should see that the word makes sense, and not merely that it is a correctly spelled word! However, all praise for an attractively prepared book, *almost* perfect!)

Garrigou-Lagrange, Reginald, O.P.: The Love of God and the Cross of Jesus, vol. II, Trans. by Sister Jeanne Marie, O.P., Herder, St. Louis, 1951. \$6. 461 pages.

This second volume continues the discussion of spiritual progress through three parts, namely: I. Crosses of the Senses; II. Crosses of the Soul; III. The Life of Union through Jesus and Mary. In an appendix to the book are some reflections on "The Way of the Cross according to St. Thomas" and "The Mysteries of the Rosary". The two authors given prominence in the discussions are St. John of the Cross and St. Thomas Aquinas, but many others are cited. Although the book is somewhat diffuse, help in following the topics is provided by an outline at the beginning of each part, and a summation or synthesis in chapter xi. In chapter xix, the author says that "the soul of the Holy Sacrifice consists in the priest's interior oblation, in which all unite with him", and urges in conclusion:

"How should we unite ourselves personally to the offering of Christ the Redeemer? We must make reparation for our sins, and we should accomplish something for the salvation of our neighbors as they make their way toward eternity in our company. . . we ought to lend ourselves to His action and join in it by lifting up to God all the contradictions and sorrows of the present and future in order that Mary Reparatrix, to whom God has promised the victory over the serpent, may present this oblation to her Son. He Himself will unite it to His own and offer it to the Father" (page 403).

A prayer book, once the property of a fifteenth century nun in St. Bridget's Abbey at Vadstena, Central Sweden, and containing her favorite prayers in Latin and Old Swedish, was recently offered for sale by a young Stockholmer, who had no idea of the great value of the inherited treasure. The beautifully illuminated work was sold to a private collection for about \$3000.00 in American money, said to be the highest price paid for a Swedish book in the present century.

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Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

AN INDISPENSABLE LINK IN THE CCVA

IN accordance with the federative structure of the Central Verein, the District League is intended to promote the efforts of local groups of our members and to aid individual societies to accomplish their mission in the field of Catholic Action at their door. At one time, organizations of this nature existed and thrived in many states. That they should have been permitted to fade away, is deplorable, because with their disappearance we have lost a necessary organ in the body of the CV. That not the "times", but men, are responsible for this reactionary development, the continued meetings of District Leagues held in rural Arkansas and Texas prove.

Fortunately the conviction, that such local federations of Catholic societies meet a real need, is still alive among our people; a number of state conventions have adopted resolutions asking local societies to revive the District League wherever possible. In Peru, Illinois, the Catholic Women's Union of the State, together with the delegates of the Catholic Union of Illinois, endorsed the recommendation of the 95th National Convention of the CV, adopted at Quincy a year ago, with the following statement:

District Leagues are a most important and strategic part of our organizational structure. It is largely through them that the programs of the CV and the National Catholic Women's Union, whether considered as issuing from our national organizations or from the State

Branches, are carried to the local societies and to the individual members. Without District Leagues, there is an organizational gap, thus rendering contact between local societies and our State Leagues, as well as the national body, both infrequent and largely sterile. This, as experience has shown, causes interest to wane, ultimately resulting in many instances in a loss of affiliations.

We, therefore, urge the formation of District Leagues in all sections of our State where we have two or more affiliated societies. We suggest regular district meetings, quarterly if possible, with well prepared programs adapted always to CV and NCWU activities. Reports of such meetings should be made faithfully to the Presidents of the State Leagues and to the Central Bureau for publication in our official organs, *The Bulletin* and *S.J.R.*

The Catholic Union in Illinois at one time could point to a number of active District Leagues existing in various parts of our State. It is more than significant that the discontinuance of these sectional units has coincided with a loss of affiliations and the general weakening of our State League's influence. It may well be that the rehabilitation of existing District Leagues and the formation of new ones will be the most direct and effectual way of increasing our membership and extending the scope of our influence.

Application of CV Program

THE Annual Report of the Central Bureau for the last fiscal year was distributed to the officers and delegates to the Conventions of the CCVA and NCWU in Pittsburgh. Particularly all officers of the national, State and district organizations should be familiar with its contents, and be able to explain to members of local units what has been done to carry out the Catholic Social Action program of our federations. If this is done, the large body of members will contribute with greater understanding and willingness to the Central Bureau Assistance Fund.

Sixteen separate activities of the Bureau, in cooperation with the CCVA and NCWU, are described in the Report. Among the most important of these are: Mission Service, European Relief, Chaplains' Aid, St. Elizabeth Day Nursery, Social Justice Review, CV Libraries, Pamphlets and Free Leaflets. Income from invested funds shows a slight increase over the previous year, but does not meet the demands caused by increased operation costs. The Report notes one item of expense, the binding of a volume of "Social Justice Review," which increased by 120% over a four-year period. Moreover, the Report as a whole shows that, whereas there has been a nucleus of faithful supporters and co-operators with the Bureau's program, the larger body of members of our men's and women's Unions are not as active as they should be, considering the urgent need for Catholic Action at the present time.

We again ask that officers consider it their responsibility to read carefully, and then propagate the contents of the Annual Report among members of local organizations. Only in this way can the Verein and the NCWU develop and expand their programs. Our organizations have a great mission to perform, which we dare not shirk in this hour of crisis. The mission to which the Catholic laity is called is so noble because it concerns both the salvation of souls and the preservation of civilization from utter ruin.

Commendation and a Correction

WRITING from Montreal to our contributor, Dr. Franz Mueller, a distinguished French-Canadian sociologist declares that he is especially happy to observe with what firmness he (Dr. M.) explains and announces the vocational corporative organization—known by different names in the United States—and which the Popes have so strongly recommended.

Finally, the writer offers the following correction of a statement contained in the installment of Dr. Mueller's article, published in the June issue of our magazine:

"Maurice Maignen, who with Count Albert de Mun and several others, founded the Committee which was to concern itself with the Catholic Workingmen's Circles, was not an industrialist but a Brother of St. Vincent de Paul. He then directed a circle of workingmen, the Montparnasse Circle, and it is he who won over Count de Mun to this cause. The latter has told this moving story in his beautiful book: *My Social Vocation*.

Convention Calendar

CU and NCWU of Arkansas: Prairie View, September 1-3.

CV and NCWU of New York: Troy, Sept. 1-3.

Catholic Central Union and NCWU of New Jersey: Paterson, September 16.

CU and NCWU of Missouri: O'Fallon, September 15-16.

Staatsverband and NCWU of California: San Jose, Sept. 15-16.

CV, NCWU and Catholic Aid Assoc., of Minnesota: St. Paul, Sept. 23-25.

Columnist Recognizes Central Verein

BY way of atonement for his neglect to mention the Central Verein, together with other early promoters of the Encyclical *Rerum novarum* in one of his articles, Fr. Charles Owen Rice, who contributes the ACTU column to the *Pittsburg Catholic*, devotes a good deal of space to informing his readers about our organization. He writes in part:

"Very solidly it jumped right in on the side of the weak organized labor movement. It provided scholarships for Catholic men to study the Catholic social movement in Germany. It built up libraries and promoted study circles. It even began a society very like our present ACTU.

"The Central Verein produced one of the greatest and least known American 'labor priests,' Father Peter E. Dietz. He was ordained in 1904 and from the first in Ohio and Wisconsin he labored like a fanatic to spread the knowledge of the Encyclicals. Father John A. Ryan in those days was the academician and Father Dietz the organizer.

"He addressed many conventions of the American Federation of Labor and at one of them he organized Catholic trade union officials into a permanent organization, the Militia of Christ for Social Service. He fought to get Christian ethics into the labor movement. He founded a magazine called 'Social Service.'

"It is one of the great injustices of history that the work of the Central Verein and of Father Dietz are not better known, nor given more credit.

"The 'Review of Politics,' a great product of Notre Dame University, has had more than one study detailing the work of the Central Verein and of Father Dietz. It appears from these studies that lesser men than he discouraged his work and took him from it just as the twenties with their bitter labor record were starting. Had Father Dietz's work continued, there would have been less Communism in the revived trade union movement of the middle thirties.

"As matters stand this pioneer and the great Central Verein were an inspiration and an invaluable assistance to those of us who got into the movement in those burgeoning days. We know that we merely have followed the footsteps of very great men, who in a much darker day lit the lamps and pointed out the path."

Our better informed readers will make the necessary corrections of some of the statements dictated by enthusiasm.

Texas Convention Gratifies

FOR the first time in its fifty-two year history, the Catholic State League of Texas convened, July 24-25, in Rockne, a small rural town about thirty miles distance from Austin. Despite the fact that an exceptionally large number of delegates attended the convention, this small rural community without hotel facilities met the needs of the delegates adequately. Much credit for this is due the pastor of the host parish, the Reverend Claude A. Faust, whose evident talents at organization were matched by the very generous cooperation of the members of his flock. The beautiful, new school building proved ample for meeting purposes and dining needs, while the homes of the people of Rockne parish were thrown open to give comfortable hospitality to the 250 delegates in attendance.

The large attendance was due to several noteworthy factors. Chief among these was the observance of two jubilees, the Seventy-Fifth Anniversary of the founding of Sacred Heart Parish, host to the convention, and the Golden Jubilee of the Catholic Life Insurance Union, which again held its annual meeting in conjunction with the Convention of the State League. Added to these significant jubilees was the growth of interest in the State League itself, referred to by the President, Mr. Joseph A. Kraus, in his annual message to the Convention. It was gratifying, to say the least, to see the reverend clergy present in such large numbers, approximately fifty priests having registered, most of whom remained for the greater part of the convention. Quick to appreciate the opportunity thus afforded, President Kraus called a special impromptu meeting of the clergy on Wednesday afternoon. Questions from the Reverend Fathers gave the visiting Co-Director of the Central Bureau, Father Suren, an excellent chance to explain the nature and aims of the Central Verein movement. In attendance at this special meeting was the Most Reverend Louis J. Reicher, Bishop of Austin, who had celebrated the Pontifical Mass of Jubilee earlier in the day.

The climax of the Convention was attained on Wednesday, in the Solemn Pontifical Mass in the morning and in the Catholic Day Program held outdoors in the evening. A masterful sermon was preached during the Mass by the Rt. Rev. Msgr. F. O. Beck of Victoria, who paid a glowing tribute to the pioneering spirit of the priests and people who labored so successfully in establishing the Faith.

The Catholic Day Program featured three speakers, the first of whom, Mr. Felix G. Stehling, gave an eloquent recapitulation of the achievements and growth of the Catholic Life Insurance Union. Representing the women, Mrs. W. H. Goode of Waco, President of the Council of Catholic Women in Austin, spoke on "Family Life." The third speaker on the program was Father Suren of the Central Bureau, whose subject, "Work, Covetousness and Corruption," gave opportunity for an analysis of unwholesome social and moral phenomena and trends besetting society in our country.

Thirteen resolutions were adopted by the Convention, the most significant of which considered questions relating to membership of Catholics in so-called service clubs, help for the expellees, industrialized farm-

ing, prohibition and our new policy toward Spain. The Resolutions Committee functioned well under the joint chairmanship of Fathers Jos. J. Wahlen, M.S.F., and Norbert F. Wagner.

In the election of officers, Mr. Joseph Steinle of Dunlay was chosen President.

Jubilee of Catholic Life Insurance Union

THE successful operation over a period of fifty years of the Catholic Life Insurance Union of Texas, which was commemorated in connection with this year's Convention of the Catholic State League at Rockne, Texas, demonstrates admirably the advantages and the stability of societies founded on the principles of self-help and mutual help. The story of the "Genesis of the CLIU" is quite well told by Fr. Jos. Wahlen, M.S.F., in the July, 1951, issue of *The Catholic Layman*, published by the State League.

As early as 1875, during the term of Presidency of Mr. H. J. Spaunhorst, the question of the practicability of establishing a life insurance system under the aegis of the Central Verein was considered. The proposition was studied for a number of years, and the report of a committee was adopted at the 26th Convention of the CCVA, held in Covington, Kentucky, in 1881. It appears that a number of Texas societies were collaborators in the original Widows and Orphans Fund, incipient Insurance Society of the CV, which began in 1881. But the members of the CV in Texas soon began to sense the advantages and necessity of a local foundation, a separate "Sterbekasse" in their State. Discussion and agitation for such an Insurance Society took place between 1881 and 1900, and the State Convention conducted at High Hill, in 1900, formally set up the Catholic Life Insurance Union. Regarding this, Fr. Wahlen states:

"The constitution and by-laws were published on July 18, 1901. Operation was to start as soon as one hundred applicants were secured and a charter obtained, if possible, by October 1. But the charter did not arrive until after December 1, and the official beginning was set for and carried out on Jan. 1, 1902. Father Gerlach, Chairman of the Committee, took out Policy No. 1" (loc. cit., p. 9).

It is not possible to relate in an article of limited scope the story of the successes and problems of the Insurance Union during the fifty-year period. Suffice to say, it has succeeded in establishing a life insurance system on a solid, legal-reserve basis, combined with the Christian idealism of a distinctly Catholic society. The Insurance Union has cooperated closely with the social action program of the Catholic State League and the parent organization, the CCVA.

According to the Report submitted by Secretary John P. Pfeiffer at the Rockne Convention, the Union has 15,231 policy-holders as of Dec. 31, 1950. The increase in assets amounted to \$238,156.00 in 1950. Local insurance units have been established in 159 parish societies in Texas, mostly in rural communities. Thirteen branches were added during 1950.

Mr. Ben Schwegemann of San Antonio, was re-

elected President of the Insurance Union, and Mr. John P. Pfeiffer was re-elected Secretary. Very Rev. Jacob Lenzen is Spiritual Director. Other officers are: H. Jaeckle, Vice-president; Felix Stehling, Treasurer; Herbert Mandry, Martin Ebest and Theodore P. Magott, Trustees.

On the Illinois Convention

ALTHOUGH space is at a premium in the *Western Catholic Union Record*, more than a column of text in the July issue is devoted to an account of the Convention, conducted at Peru, Illinois, by the CV's State Branch. Every line of the article reveals the writer's satisfaction with the various aspects of the event.

"It was the best attended convention in years; a great improvement over one attended by fewer than twenty delegates, most of who had come from the city where the Convention was held. Since that time there has been a steady growth in the number of delegates and, although Peru is not easy of access, it nevertheless attracted a sufficient number of delegates. But the outstanding feature of the occasion was the interest manifested by the clergy." The writer states, there must have been at least twenty priests present, many of whom attended all sessions. Moreover, they came from various parts of Illinois. Nor are the services rendered by the Central Bureau's representative on this occasion overlooked. To words of praise for the sermon delivered by him at the Sunday High Mass, the writer finally adds the statement:

"Rev. Fr. Suren was a great help and we really believe that the growing attendance is, to a degree, due to his presence at the Convention."

But it should also be mentioned that Mr. Frank J. Becherer of E. St. Louis, the President, worked faithfully hand-in-hand with Fr. Suren and the local committee which so courageously undertook to make the Convention possible.

Within a very short time after the event, the Proceedings of the Convention of the CU and CWU of Illinois, conducted at Peru on May 26-28, appeared in the form of a booklet. It is a valuable record of the convention days and should be read and perused by all delegates as well as all members who were not present at the State gathering.

The recommendations of President Frank Becherer, contained in his message to the Convention, are worthy of the consideration of members in Illinois and in other States as well.

Among the most important of the recommendations are these: 1) A vigorous membership campaign; 2) The printing of the history of the Catholic Union of Illinois as of the records available; 3) The organization of District Leagues where there are two or more affiliations; 4) Semi-annual reports from all district leagues, so that the President may keep abreast of local and State activities; 5) Closer relations with the priests in parishes where the CU of Illinois has affiliates; 6) A closer relationship between national and State Units; 7) Cooperation with the Illinois League of the NCWU.

The Proceedings contains a reproduction of the Constitution of the CU of Illinois which should be a handy reference source for all members. Nine pages of the booklet are devoted to the record of the Peru Convention of the Illinois CWU.

Texas State Youth Section Active

IN addition to the Conventions of the men and women, the Catholic State League of Texas conducted a number of separate meetings for its Youth Section. The report submitted by Miss Adalene Wolff, President, gives evidence of some interesting activities carried on locally and with considerable perseverance. Among these are: Monthly holy Communion of parish affiliates; monthly meetings devoted to spiritual and educational development of members; assistance to missions; honor to mothers on Mother's Day; participation in a perpetual Holy Hour; presentation of a statue of our Lady to newly-married couples who have been members; care of altars during summer period; cooperation with Confraternity of Christian Doctrine program; recitation of prayers for peace on Sundays before Mass, and after Mass for welfare of men and women in the service of our country.

The Youth Section also conducted a decent literature campaign and publishes a Bulletin for circulation among members. Rev. Erwin A. Juraschek has been spiritual director of the CSL's Youth Section. The conclusion of the report submitted by President Adalene Wolff at Rockne was an inspiring dedication of the work of the Youth Section to our Blessed Mother, and an entreaty that she intercede for all the youth in the League and "make them strong men and women of tomorrow."

An Extraordinary Gift for Archbishop Muench

IT appears from a newspaper account, released at Bonn, that the Benedictine Nuns at Eichstätt, in Bavaria, have presented Archbishop Muench, the Pope's Nuncio in Germany, with what is referred to as an "illuminated prayerbook." It is said to consist of thirty-five folio pages and the material is vellum. The statement further claims that six goat-skins had gone into the parchment used by the nuns in the production of this manuscript. It is considered one of the masterpieces produced at St. Walburga in Eichstätt. Quills and not steel pens were used by the scribes, who produce liturgical books in the monastery founded over nine-hundred years ago.

For Catholics the situation in China is undoubtedly growing more difficult. A priest, a native of the country, who wrote on June 15th, tells us: "At present, things are becoming more and more serious; each time when I reply, I fear that it may have been the last time for anything to reach Asia."

Referring to two other priests also natives of China, the writer states: "I am certain their situation is very serious."

Distinguished Jubilarians

IN the course of the past two months two pioneers of Catholic Action in our country were privileged to celebrate the Diamond Jubilee of their profession in the Society of Jesus, the Rev. Albert Muntsch and the Rev. Joseph Husslein. They began to promote interest and knowledge of Catholic social doctrines and policies at a time when many influential Catholics of our country denied the existence of a social question in America. Both did yeoman service in making known the various aspects of that great problem of modern times in lectures, newspaper and magazine articles, and books. Their efforts and the services they rendered the cause should not be forgotten.

Both of these priests cooperated with our Central Bureau. Fr. Muntsch wrote for *Social Justice Review*, our Press Bulletin Service, and addressed many a convention and meeting of CV men and women. Rev. Fr. Husslein was a lecturer at one of our very first Study Courses conducted at Springbank, Wisconsin. He too contributed to our monthly and wrote for us a fundamental discussion of the obligation of Catholic enterprisers and workingmen to organize Catholic vocational associations, in accordance with the instructions addressed to the Christian Trade Unions of Germany by P. B. Pius X. In more recent years Fr. Husslein has cooperated with the Bruce Publishing Company in Milwaukee as their Chief Editor.

We wish them great reward for their unselfish devotion to the common cause of Catholic Social Action. May both be able to contribute to it for years to come.

Jubilarian Honored

FOR fifty years a teacher at the Pontifical College Josephinum and co-editor and editor of the *Ohio Weisenfreund*, a weekly, much beloved by an older generation of German Americans, Professor Jacob M. Duehren has now been singularly honored by a message addressed to him from the Vatican, written in German. The Pope bestowed on the jubilarian his blessing and a medal commemorating the Jubilee Year.

Born in the village on the Moselle near Treves, on August 2nd, 1868, Professor Duehren came to this country in the days of Monsignor Jessing and soon afterwards joined the teaching staff of the institution founded by this remarkable priest. There he has labored faithfully and unostentatiously in a two-fold capacity for five decades.

Necrology

Rt. Rev. Msgr. R. B. Schuler

IN no other city have traditions of the German Catholic pioneers prevailed to a greater degree than in St. Louis, where the number of excellent priests worked harmoniously with each other and the leaders among the Catholic laity for the common good. The existence of such institutions as the German St. Vincent Orphan Society, conducted to this day by an association of laymen, the daily "America," and the Herder Publishing House would attest to this fact even though

the churches and schools founded by the pioneers were not so numerous. It was therefore that when pioneer priests, such as Vicar General Muehlsiepen, Faerber, Goller, and others passed away, they were succeeded by a generation of priests animated by the very same spirit to which the Church in St. Louis and Missouri owe so much.

Among their descendants no priest showed their characteristics to a great degree than the late Rev. Fr. Hussmann. It was under his guidance Msgr. Rudolph B. Schuler, who has just died in the prime of life, came to understand fully the program and the purposes of the CV and in various Branches. As an assistant to Fr. Hussmann he devoted himself wholeheartedly to the youth of the parish and ultimately became the leader of a successful Young Men's organization in the Catholic Union of Missouri. Their St. Louis District League was a live organization which ultimately suffered when Fr. Schuler left the city, when he was put in charge of a country parish. Unfortunately, later efforts to reorganize the group have not proven successful.

Cooperating with the late Bishop Winkelmann, Msgr. Schuler helped to develop the St. Louis Archdiocesan Rural Life Conference into one of the most successful, if not the most successful Branch in the country. His reports inspired more than one meeting of the National Catholic Rural Life Conference. Throughout the years, Msgr. Schuler cooperated both with the Bureau and the CV. Because of his interest in various aspects of the social movement, he was elected a member of the Committee of Social Action. For a time the deceased was also engaged in the care of the Displaced Persons assigned to the Archbishop of St. Louis. Thus, taking all things into a count, Msgr. Schuler spent himself in efforts intended to promote the spiritual and material welfare of the people. The fact that he was appointed Pastor of one of the largest St. Louis Parishes, St. Gabriel's, and engaged in building a magnificent new church, proves him to have been a man of considerable ability.

Fr. Wm. J. O'Shaughnessy, S.J.

Some ten years ago the late Most Rev. Christian Winkelmann, Bishop of Wichita, Kansas, had invited Fr. Wm. J. O'Shaughnessy, S.J., a member of the teaching staff of St. Marys College at St. Marys, Kansas, to address a convention of our member-organization, the Catholic Union of the State. It was a fortunate meeting with a scholarly priest whom to interest in Catholic Social Reform was not too difficult. Because of the particular field of religious thought and science cultivated by him, we solicited Fr. O'Shaughnessy's aid for the book review column of our monthly. Unlike many other reviewers, the accepted task was carried out promptly and conscientiously, however frequently we may have called on him for a book review.

Unfortunately, Fr. O'Shaughnessy's health began to fail and he was subjected to much suffering in recent years, which he spent at Regis College in Denver.

A writer in the local Catholic paper relates: "His sufferings never eclipsed the sun in his soul. He would spend hours in prayer and then give up his time to all who came to him for aid. An unconventional teacher, he would often descant in psychol-

(Continued from, Archbishop Heiss, p. 171)

13 of the following year he made his will, ten days later he read Mass for the last time; on March 5 he received Extreme Unction; and on March 26, 1890, he breathed his last. The obsequies were held on the Wednesday of Holy Week, and his body was interred in the seminary chapel near to Dr. Salzmann's in the pathway which thousands of levites have trod during their hidden years of preparation for the sacred ministry.

REV. B. J. BLIED, PH.D.

ogy class on the widest variety of subjects, having sometimes no logical connection with the textbook. But we dare say his students learned more from him about the things that rule and motivate human nature than they could from many a more orthodox preceptor."

The Refugee Problem Persists

NOT since the age of the great migrations have so many people been forced to leave their native soil and seek new homes. The effect of this translocation of a mass of distracted humanity cannot as yet be gauged or estimated. Conditions in Germany being what they are, the presence of *millions* of homeless, poverty-stricken, unemployed refugees, is a social and political factor to be reckoned with. It is evident that a mass, united thus by the same hard lot, may easily be tempted to make common cause with every agency of discontent. By removing from Germany and Austria all displaced persons and as many exiles as other nations are willing to accept, the IRO is promoting not alone the welfare of the people aided, but, at the same time, also the good of the countries being relieved in part of what is for them a heavy burden and a danger.

The Church in our country is participating in these efforts. The National Catholic Welfare Conference, one of the major voluntary agencies working with the International Refugee Organization, aided 29,240 Displaced Persons to obtain visas for the United States in 1950.

This agency has furnished U. S. sponsorships for a grand total of 70,421 refugees since the beginning of IRO operations. An additional 10,232 NCWC cases are in various stages of processing and the agency has received 15,000 more assurances.

In his own name and the name of the poor he is now able to aid, the pastor of a community in Westphalia writes us: "Please accept my deep-felt thanks for the food package you sent us and for the package of clothing and shoes we received from Mrs. R. I. Wheatley through your solicitation. This has truly been a valuable help for us. We were able to aid many a person in great need. I beg of you not to forget us in the future, because the want existing among the exiles is really great and the end is not yet."

Gratitude is not always short-lived. Together with her husband and her children, a German woman, the daughter of a well known Catholic leader of former days, came into one of the Western zones as an exile from the East. Her husband, although a physician, was not permitted to practice, because of the fact that he was, so to say, an "immigrant." Hence, the family spent several years in great poverty, with no other income than that provided by the dole.

On several occasions the Bureau sent this family a food package. The woman in question now writes us that our latest shipment had proven a great help to them, because it had reached them just as they were breaking up to move to a larger city, where the husband is at last permitted to practice his profession. "The road there was strewn with great difficulties," the writer says. "How can we make a new beginning? We realize that we still have to contend with many difficulties; hence, all of us leave in great fear. If only God will grant peace!"

Ministration to the needs of the exiles cannot yet be terminated; not alone because so many of them are still unemployed or prevented from doing any kind of work by age and illness, but because men and women daily cross the line between East and West to escape the ugly and tyrannous conditions existing in the Eastern zone of Germany.

A Bishop's Plea

WHEN, in the thirties, two Jacobite Bishops acknowledged the spiritual supremacy of the Pope, there was great rejoicing throughout the Catholic world. But these Bishops' task to bring their people into union with the Church of Rome has remained for them to this day.

The difficulties they must contend with, because of the poverty of their people and other circumstances, one of these Bishops reveals to the Bureau in a letter, addressed to us on August 6. He writes us: "Please find enclosed the photo of one of the thirteen students in my Minor Seminary. I am obliged to foster a vocation for twelve years and bring it to fruit as a priest; three of these years are spent in the Apostolic Group, two years in my Minor Seminary and seven years in a Major Seminary. While a student is in the Minor Seminary, I bear all the expenses, which amount to eight dollars per month per student. When he enters the Apostolic Group, he lives with the parents and I need pay only the school money of about two dollars per month. In the Major Seminaries, the Very Rev. Fr. Rectors concerned will look to their boarding expenses and I need pay only about twenty-five dollars per year for each seminarian."

The Bishop sends us the photo of a boy in the Minor Seminary and asks us to find a benefactor, who may be willing and able to provide for the lad. The Bureau will be happy to establish contact between some member, or friend, of our organization and the Bishop in Southern India. Payments could be made quarterly or annually, and the Bureau would transmit the gifts to relieve the donor of the obligation of forwarding the money.

Far-flung Mission Activities

FOR more than a decade the Bureau has off and on sent books to a seminary library in India. Acknowledging receipt of our last shipment, the Librarian writes:

"I hasten to thank you for your faithful remembrance of our needs. I am all the more interested in the kind of books you send us, because now I have to look after the spiritual welfare of our theologians, as their spiritual father."

We are told, furthermore: "I also wish to thank you again for the *Social Justice Review* which comes regularly to effect its quiet work of shaping the social consciousness of our students, future priest-missionaries in India."

How seriously the people everywhere are affected by the prevailing price revolution appears from the letter of a missionary writing from the Philippines:

"Poverty is laying a heavier hand upon the people of . . . despite their increased agricultural activities. The prices of goods have risen enormously, with no increase in salaries. Only the simplest food can be afforded. The price of textiles soars higher and higher as the supply is exhausted."

This communication was received by us on July 18; the previous day the *St Louis Globe Democrat* had published an article announcing the close of many textile mills in the South, due to a lack of demand.

The missionary, from whose letter we have quoted asks for food and clothing to be sent him by mail. He guarantees careful distribution among the needy of whatever he may receive, while he warns us, that on the other hand, "much relief food and clothing gets into the hands of merchants and is dearly sold rather than given to the people."

In the course of recent years the Bureau has been called on repeatedly to supply missionaries in West Africa with candles. Recently one of the Millhill Fathers wrote from the British Cameroons:

"Here I am again to trouble you. I would be very grateful if you could help me with some candles. We find it most difficult to obtain any kind of candles here. We much prefer and would like to have the proper wax candles for Holy Mass and Benediction. If you can help me, I will be most grateful."

The same missionary asks for an altar missal to fit in with his Mass kit, used by him on his visits to the bush-stations. "This one I have," he writes, "is in very bad condition and rather out of date. Carrying things around in the bush is very hard on them."

Within a few weeks after receipt of \$100 intended by a member of the Brooklyn Branch, NCWU, preferably for a mission in India, the Bureau received the assurance, by air mail from the Bishop of Guntur, that he would gladly accept the donation and use it for the erection of a chapel, dedicated to the Blessed Virgin.

"It is extremely kind of you," he writes us, "to have thought of my poor Diocese and our manifold needs. I thank you very much; it will be a great

pleasure for me to accept the kind gift and erect the chapel under the title of Our Lady of Lourdes.

Miscellany

EARLY in July, the twenty-seven societies in southern Minnesota, affiliated with the Catholic Aid Society and the CV of Minnesota, meet at Comfrey in what is reported to have been "one of the best planned and best attended" Catholic Days conducted by the local federation. Among the speakers of the occasion were a number of priests and officers of the state organization. The clergy was also well represented among the guests of the occasion. Fairfax was chosen for the league's next years meeting.

The two free leaflets recently published by the Bureau should be of interest to all our members. The one, "Godliness Without God", traces the foundation of present-day unrest to man's tendency to seek happiness apart from the service of God. The second, "Life of Blessed Pius X", written by the Most Rev. A. J. Muench, is an interesting and inspiring, short study of the life of our new Beatus. These leaflets are available upon request to the Bureau. Secretaries of societies will be asked to obtain copies for distribution to members.

Some weeks ago, the men of the CU of Missouri dispatched the second consignment of priests clothing to Fr. Wilson Kaiser in Berlin, intended to aid chiefly the priests in the Russian zone of Germany. The shipment consisted of 41 cartons, weighing a total of 1,300 pounds. Earlier in the spring, 40 cartons of about the same total weight were forwarded.

The drive for priests clothing was undertaken in answer to a letter of appeal addressed to the Chancery office in St. Louis. Most Rev. Joseph E. Ritter, Episcopal Protector of the CV, asked the CU of Missouri to undertake this task, which has now been completed in an expeditious and efficient manner. The members of the Catholic Women's Union cooperated wholeheartedly in the work of sorting, and the men did the packing and shipping involved.

Not long before his death, the late Msgr. Schuler sent to the Bureau a large number of books, some in German and others in English. A number of them will be placed in the CV Library; the majority will find their way to libraries in mission countries, such as India and the Philippines. In the past, the libraries of all too many priests have gone to waste after their death. They first disappeared in the garret of the rectory, and ultimately either in the furnace or among waste paper.

In the *Catholic Layman*, official publication of the Catholic State League of Texas, Fr. Joseph J. Whalen, M.S.F., is relating the story of the beginning and the development of the Catholic Life Insurance Union. A commendable undertaking, well worth the writers effort. His reference to the insurance branch of the Central Verein, the Wittwen and Waisenfonds is a timely

reminder that the national organization has weathered more storms than one and adapted itself successfully to changed conditions.

In certain sections of Minnesota societies have held "joint meetings." In one case thirty new members were obtained for the Catholic Aid Society as a result of that endeavor. Rev. Fr. Donay, pastor at Perham, where the meeting was held, in his address referred to the assistance the Catholic Aid Association had extended to the parish in its early years.

Contributions to the CV Library

General Library

BANCO DE VENEZUELA, S.A.: Selected Writings of Bolivar, compiled by Vincente Luca, edited by Harold A. Bierck, Jr., Vols. I-II, New York, 1951.—FR. BURKE MEMORIAL COMMITTEE, Washington, Lawler, Loretto R.; Full Circle, Story of the National Catholic School of Social Service, 1918-1947. Washington, 1951.—HON. FRANK M. KARSTEN, Washington, D. C. Free Trade Union Committee of A. F. of L.: Soviet Imperialism Plunder Asia, N. Y., 1951. Petroleum Facts and Figures, Ninth Edition. New York, 1950. Outlook for Women in Social Case Work in Psychiatric Setting, Washington, 1950. Fifth National Conference on Citizenship Report, Washington, 1950. Art & Artists of the Capitol of The United States of America by Chas. E. Fairman, Art Curator, U. S. Capitol, Washington, 1927. Building the Navy's Bases in World War II, History of the Bureau of Yards and Docks and the Civil Engineer Corps 1940-1946, Volumes 1 and 2. Washington, 1947.—FR. BURKE MEMORIAL COMMITTEE, Washington. Lawler, Loretto R., Full Circle, The Story of the National Catholic School of Social Service 1918-1947. Washington, 1951.—REV. JOHN DANIELS, Philadelphia. Vom Sterben Schlesischer Priester 1945-46, München, 1950. Gleiwitzer Jahrbuch 1927, Gleiwitz, 1927.—PONTIFICAL MISSIONARY LIBRARY, Rome. Bibliografia Missionaria Anno XIV: 1950. Rome, 1951.—RT. REV. JOHN S. MILES, Michigan. Neue Abendland, Complete volumes 1948, 49, 50. American Historical Review, Miscellaneous issues.

Library of German Americana

MR. WM. WITTMANN, N. Y.: Centennial Jubilee Issue, Rochester Abendpost, Rochester, New York, 1951.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Donations to the Central Bureau

Frk. Holzner, Va., \$1; N.N., St. Louis, \$5; Catholic Union of Missouri, \$1,100; N.N., St. Louis, \$30; Rev. George Duda, Tex., \$2.50; St. Joseph's Hospital, Milwaukee, Wis., \$5; E. C., St. Louis, \$25; Michael Bubick, N. Y., \$3; St. Joseph Society, Cottonwood, Idaho, \$22; St. Joseph's Society, St. Michaels, Minn., \$10; New York State Branch CCV, \$50; State League of Texas, \$35.60; N.N., Minn., \$100; Peter Mohr, Kansas, \$5; Sundry minor items, .27; Total to and including August 15, 1951, \$1,394.37.

Chaplain's Aid Fund

CWU of New York, Inc., N. Y., \$50; St. Louis & St. Louis Cty. District League, \$16.72; St. Francis de Sales Benevolent Soc., St. Louis, \$2.40; Total to and including August 15, 1951, \$69.12.

Expansion Fund

Western Catholic Union, Quincy, Ill., \$100; Jos. G. Metzger, Mo., balance of Life Membership, \$50; Total to and including August 15, 1951, \$150.00.

St. Elizabeth Settlement

Interest Income, \$27.50; Greater St. Louis Community Chest, \$1,600; From children attending, \$1,828.15; Total to and including August 15, 1951, \$3,455.65.

European Relief

Rev. Anthony Kiefer, Ill., \$26.40; M. & L. Gall, Mo., \$10; Wendelin Hansen, Ill., \$7.50; Spaeth Family Foundation, Iowa, \$100; N. N., Minn., \$150; Miss M. Buggle, Mo., \$20; S.S.N.D., Mo., \$10; Rt. Rev. P. J. Schnetzer, Tex., \$10; N. N., Mo., \$100; N.N., Pa., \$300; St. Francis Convent, Springfield, Ill., \$15; Total to and including August 15, 1951, \$748.90.

Catholic Missions

St. Caecilia Choir, Poughkeepsie, N. Y., \$5; CWU of New York, N. Y., \$5; Marillac Seminary, Normandy, Mo., \$100; N.N. Mission Fund, \$37.50; Medical Mission Unit, Our Lady of Sorrows Parish, St. Louis, \$5; Henry Renschen, Ill., \$25; Sr. Mary Helen, Ohio, \$25; Carver Co. Federation of Catholic Societies, Minn., \$10; A. M. Ladenburger, Mo., \$5; Joseph Kosolofski, Canada, \$10; St. Joseph's Home for Aged, Chicago, Ill., \$10; Mrs. C. B. Tupper, N. Y., \$22; N.N., N. Y., \$2,698.95; Frank Holzner, Va., \$10; St. Joseph's Hospital, Milwaukee, Wis., \$100; Wm. J. Sullivan, Ill., \$20; St. Joseph's Hospital, Alaska, \$10; Sisters of Our Lady of Charity, Buffalo, N. Y., \$2; New York Local Branch CCV, \$1; CWU of New York, Inc., N. Y., \$15; Dominican Sisters, Acushnet, Mass., \$2; Rt. Rev. Joseph Vogelweid, Mo., \$45; St. Elizabeth Guild, N. Y., N. Y., \$15; N.N., Minn., \$250; Peter Mohr, Kansas, \$10; Rev. V. T. Suren, Mo., \$5; Dr. F. A. Kaicher, N. Y., \$10; Borgess Hospital, Kalamazoo, Mich., \$18; Miss M. Buggle, Mo., \$120; St. Francis Convent, Springfield, Ill., \$280; Total to and including August 15, 1951, \$3,871.45.

Gifts in Kind

were received from the following men and organizations of men from May 16, 1951, up to and including August 15, 1951.

ARTICLES FOR CHURCH AND SANCTUARY: Mr. and Mrs. Chris Daues, Mo., (1 Chalice).

WEARING APPAREL: Very Rev. Leo P. Henkel, Ill., (shoes, clothing); J. Esswein, Mo., (clothing); Anthony Laux, Texas, (clothing).

BOOKS: Rev. John Daniel, Pa., (German books); Fred Gilson, Ill., (books); Rt. Rev. Msgr. R. B. Schuler, Mo., (90 books, 56 pamphlets, 49 New Testaments, 18 Catechisms, 18 Missals, 23 Souvenir-Histories, 1 Bible, 62 military missals, 28 prayer books).

TINFOIL: Very Rev. Leo P. Henkel, Ill., (tin-foil).

MAGAZINES & NEWSPAPERS: Fred Gilson, Ill., (magazines); Joseph Wich, Mo., (magazines, newspapers); G. N. Massung, Pa., (magazines); Henry Renschen, Ill., (magazines); Cath. Knights of St. George, Pittsburgh, Pa., (magazines, newspapers); G. N. Massung, Pa., (magazines); New York State Branch CCV, (magazines); H. J. Jacobsmeier, Mo., (magazines); G. A. Mulcahy, Pa., (newspapers).

MISCELLANEOUS: George F. X. Stamey, Ark., (cancelled stamps); P. J. M. Clute, N. Y., (cancelled stamps); St. Stuve, Mo., (miscellaneous); S. Stuve, Mo., (miscellaneous); Joseph Wich, Mo., (prayer books).